THE IMPLEMENTATION OF THE LANGUAGE POLICY FOR MULTILINGUAL EDUCATION: EXTENDING THE TEACHING AND LEARNING OF ISIXHOSA FOR COMMUNICATIVE PURPOSES IN TEACHER EDUCATION

By

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DECLARATION

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Ngokufaka lo msebenzi, ndiyaqinisekisa ukuba lo ngumsebenzi wam kwaye ndiwubhale ndedwa. Ngoko ukupapashwa kwayo yiDyunivesithi yaseStellenbosch akusayi kunyathela mntu kwaye lo msebenzi ufakwa njengesiqonisekiso sokugqiba isifundo sam sobuGqirhalwazi

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ABSTRACT

South African schools are increasingly becoming multilingual, with learners coming from linguistically diverse backgrounds. This is more so in the ex-Model C schools (former white schools), where learners come from all walks of life. There is thus a need for teacher education programmes to produce teachers who are able to function in these linguistically diverse classrooms and to equip them with the proper pedagogical skills to function successfully in these linguistic realities. This need is supported by the policies on National Qualifications Framework Act (67/2008): Revised Policy on the Minimum Requirements for Teacher Education Qualifications (MRTEQ) (DoHE, 2015) and Incremental Introduction of African Languages Policy (IIAL) (DoE, 2014).

Preservice teachers are constantly told that classrooms are linguistically diverse, and they need to be ready for these realities but there is not always proper preparation for them to teach under such circumstances. It is therefore important that the teaching and learning environment of the preservice teachers prepares them for these complex and authentic contexts. This preparation means that preservice teachers have to move beyond just speaking a language to being able to use it as a meaning-making tool for teaching and learning. Following from these imperatives, this design-based study aimed at equipping preservice teachers enrolled for the Bachelor of Education (B.Ed.) Foundation Phase programme at Stellenbosch University to function in linguistically diverse South African classrooms.

The review of the literature confirmed that there is a need to equip preservice teachers for South African linguistic realities. However, the literature review portrays very little research in terms of how this can be enacted and realised in authentic environments and the classroom. Thus, this study developed an intensive isiXhosa education module to equip Afrikaans and English speakers in the B.Ed. Foundation Phase with isiXhosa for communicative purposes. Communicative language teaching and sociocultural theory provided the theoretical underpinnings of the study. A design-based research (DBR) methodology was applied because of its usefulness in combining research and practice. Guided by design principles, DBR has the potential to take into consideration how to teach and how to apply what has been taught. The learning environment of DBR is created in a way that supports research to take place and learning environments to emerge.

This DBR study followed a four-phase model postulated by Herrington (1997). These four phases spanned two years and two iterations and encompassed different forms of research and intervention. Data was gathered from students through a questionnaire, observations and focus

groups. The study finally developed and produced updated design principles that are intended to better the teaching and learning of isiXhosa to preservice teachers in South African universities.

ISISHWANKATHELO

Izikolo zaseMzantsi Afrika ziyakhula kakhulu ukuba nabafundi abathetha iilwimi ezahlukeneyo, nabasuka kumakhaya ehlukeneyo. Oku kwenzeka kakhulu kwizikolo ebezisa kwaziwa ngokuba zi-Model C (ebezikade zizezabantu abamhlophe), nalapho abafundi bevela mbombo zone zomhlaba. Injongo yokuhlohla ootitshala kukuba baphume bekwazi ukusebenza kumagumbi anelwimi ezininzi kwaye baphuhliswe basebenzise iindlela nezakhono ezahlukeneyo zokufundisa ngempumelelo apho kukhi iilwimi ezininzi. Otitshala abaqeqeshelwe ukufundisa ezikolweni baxelelwa rhoqo ukuba amagumbi okufundela aneelwimi ezininzi kwaye kufuneka bakulungele ukufundisa phantsi kweemeko ezinjalo, kodwa akukho ndlela icacileyo neyiyo yokubalungiselela iimeko ezinjalo. Kubalulekile ukuba iimeko zokufunda nokufundisa ootitshala abakuqeqesho zibalungiselele ukufundisa phantsi kweemeko ezintsonkothileyo nezinyanisekileyo. Oku kuthetha ukuba kufuneka bangene nzulu ekuthetheni nje ulwimi kodwa balusebenzise njengesixhobo sokwakha nokwenza intsingiselo xa kufundiswa. Olu phando lwe-Design-Based lujolise ekuxhobiseni ootitshala abalolongwayo ukuba basebenze kumagumbi okufundela aneelwimi ezahlukeneyo eMzantsi Afrika.

Ukujongwa nokuhlalutywa kophando kuqinisekisa ukuba kukho imfuneko yokuxhobisa ootitshala abaqeqeshwayo bayakwazi ukusebenza kwiimeko zeelwimi ezininzi zaseMzantsi Afrika. Ingcingane ibonisa ukuba luncinane uphando olubonisa ukuba oku kungenziwa njani kumagumbi okufundela. Kungoko olu phando luphuhlisa imodyuli enzulu ngemfundo yesiXhosa ukuxhobisa abantetho isisiAfrikansi nesiNgesi ukusebenzisa iXhosa ngeenjongo zokunxibelelana.

Uphando olusekwe kuyilo (i-DBR) lusetyenzisiwe kolu phononongo ngenxa yokuba lunceda ekuhlanganiseni uphando nokwenza. Ngokukhokelwa yimigaqo yoyilo i-DBR kukho amandla okunika ingqalelo kwindlela yokufundisa nendlela yokusebenzisa oko ukufundisiweyo. Imeko yokufunda ye-DBR yenziwa ngendlela exhasa uphando ukuba lwenzeke kunye neemeko zokufunda ukuze zivele.

Olu phando lusekwe kuyilo lwe-DBR lulandele imodeli enezigaba ezine ngokubhentsiswa nguHerrington (1997), kwaye iyindlela eyiyo yokujongana nemingeni kubafundi abalolongelwa ubutitshala kwisidanga seB.Ed., kwiSigaba esiSiseko. Zonke ezi zigaba zilandele iindlela ezahlukeneyo zokuphanda ezisetyenziswe kwesi sifundo, ekugqibeleni kwaphuhliswa kwaveliswa imigaqo eza kwenza kubengcono ukufundisa nokufunda ulwimi lwesiXhosa kootitshala abaqeqeshelwa ukufundisa kwiiDyunivesithi zoMzantsi Afrika.

OPSOMMING

Suid-Afrikaanse skole is toenemend meertalig, en leerders kom uit diverse taalomgewings. Dít is veral waar van voormalige model C- (oftewel "wit") skole, waar leerders van alle lewensterreine af kom. Daarom moet onderwysopleidingsprogramme opvoeders oplewer wat in taaldiverse klaskamers kan funksioneer, en hulle toerus met die nodige pedagogiese vaardighede om hierdie taalrealiteite suksesvol te hanteer. Hierdie behoefte word onderstreep deur die hersiene Beleid oor die Minimum Vereistes vir Onderwysopleidingskwalifikasies ("MRTEQ") ingevolge die Wet op die Nasionale Kwalifikasieraamwerk 67 van 2008 (DHOO, 2015), en die Beleid oor die Inkrementele Bekendstelling van Afrikatale ("IIAL") (DvO, 2014).

Onderwysstudente hoor gedurig dat klaskamers taaldivers is en dat hulle gereed moet wees vir hierdie realiteit. Nietemin word hulle nie altyd behoorlik toegerus om in sulke omstandighede klas te gee nie. Daarom is dit belangrik dat die onderrig-en-leeromgewing van onderwysstudente hulle vir hierdie komplekse en outentieke omstandighede voorberei. Sodanige voorbereiding sou beteken dat onderwysstudente nie net 'n taal moet kan praat nie, maar dit ook as 'n sinskeppingsinstrument vir onderrig en leer moet kan gebruik. In die lig hiervan is 'n ontwerpgebaseerde studie onderneem om onderwysstudente in die program Baccalaureus in die Opvoedkunde (BEd) (Grondslagfase) aan die Universiteit Stellenbosch toe te rus om in taaldiverse Suid-Afrikaanse klaskamers te funksioneer.

Bestaande literatuur bevestig die behoefte daaraan om onderwysstudente vir die Suid-Afrikaanse taalrealiteite voor te berei, maar lewer weinig op oor hoe dít in outentieke omgewings en in die klaskamer gedoen en bereik kan word. Daarom het hierdie studie 'n intensiewe Xhosa-onderrigmodule ontwikkel om Afrikaans- en Engelssprekendes in die program BEd (Grondslagfase) met Xhosa-kommunikasievaardighede toe te rus. Die studie is veranker in teorie oor taalonderrig vir kommunikasie, sowel as sosiokulturele teorie. 'n Ontwerpgebaseerde navorsings- (OGN-)metodologie is gebruik omdat dit navorsing en praktyk op 'n nuttige wyse kombineer. OGN kan gebruik word om aan die hand van ontwerpbeginsels te oorweeg hoe onderrig moet plaasvind, sowel as hoe om dit wat onderrig is toe te pas. Die OGN-metodologie bevorder navorsing en die skep van leeromgewings.

Hierdie OGN-studie het Herrington (1997) se vierfasemodel gevolg. Die vier fases is twee keer oor twee jaar uitgevoer, en het uit verskillende vorme van navorsing en intervensie bestaan. Data is deur middel van vraelyste, waarneming en fokusgroepe van studente ingesamel. Die eindproduk van die studie is 'n stel bygewerkte ontwerpbeginsels om die onderrig en leer van Xhosa vir onderwysstudente aan Suid-Afrikaanse universiteite te verbeter.

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ISINIKEZELO – DEDICATION

Kunkosikazi wam uNobesuthu Xeketwana nabantwana bam Unako noAlumkile Xeketwana.

Kubazali bam uLuyi noNolindile Xeketwana, ndiyabulela ngeemfundiso zenu nokundikhulisa.

Kubhuti wam ongasekhoyo uLwando Xeketwana (1989 – 2014) ukufa kufika njengesela kusishiye sidandatheke imiphefumlo ixesha elide.

Kumakhulu wam uNodanile Nonamathela Xeketwana (1912 – 2009) andingekhe ndikulibale kwanemfundiso zakho.

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LIST OF ABBREVIATIONS

Abbreviation	Description
DBR	Design-Based Research
DBE	Department of Basic Education
B.Ed.	Bachelor of Education
CLIL	Content and Language Integrated Learning
CS	Code Switching
DHET	Department of Higher Education and Training
HEIs	Higher Education Institutions
IIAL	Incremental Introduction of African Languages
MRTEQ	Minimum Requirements for Teacher Education Qualifications
LoLT	Language of Learning and Teaching
LoCC	Language of Conversational Competence
SCT	Sociocultural Theory
SU	Stellenbosch University
WCED	Western Cape Education Department

CHAPTER 1

INTRODUCTION TO THE STUDY

1.1 BACKGROUND TO THE STUDY

This chapter presents the overall design of this study. It introduces the background to the research, namely the challenge of the teaching and learning of isiXhosa for communicative purposes, and the ability of teachers to function in linguistically diverse schools where isiXhosa is one of the languages present in such schools. The chapter further presents the objectives of the study, its significance and its research design. The outline of the methodology gives a brief introduction to the data collection methods and the tools utilised to analyse the data. It also presents the ethical considerations and overview of the structure of this study.

The study used a design-based research (DBR) approach. It aimed to design an isiXhosa education module and include innovative pedagogical approaches that would enable Afrikaans- and English-speaking preservice student teachers to function in linguistically diverse classrooms, where isiXhosa is one of the languages of the learners. These students were all enrolled in the Bachelor of Education (B.Ed.) degree at Stellenbosch University and were being prepared to work in multilingual schools. I used DBR as an intervention to research ways in which authentic contexts could be provided to enable preservice teachers to work successfully, and developed design principles to inform the interventions (Herrington, McKenney, Reeves & Oliver, 2007). The design principles were investigated through consultation with stakeholders and literature and tested through two iterations by means of a DBR-guided framework (Herrington & Reeves, 2011).

A DBR study is utilised to link educational research with the real issues of the world through iteration cycles that are employed to refine an innovation and are based on the developed design principles that guide the research process (van den Berg, 2017). This is summarised in Figure 1.1 below.

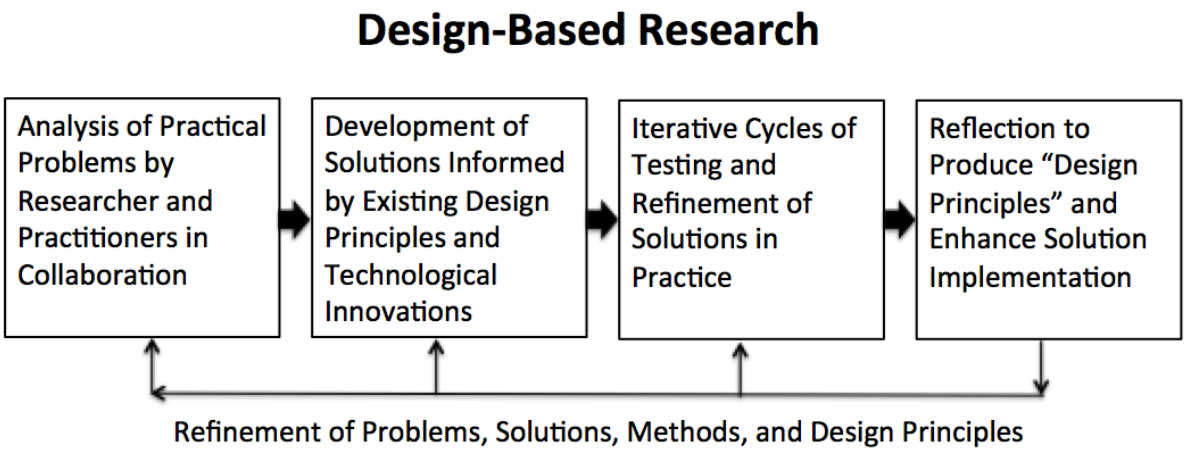


Figure 1.1 The four phases of DBR (Reeves, 2006: 59)

Figure 1.1 shows the four phases of DBR that were followed and applied in this study: Analysis and refinement of the problem, development of solutions, implementation of interventions, and reflection to refine the design principles. These phases will be outlined in detail in Chapter Four.

1.2 RATIONALE

The recognition that society, and therefore schools, are increasingly becoming multilingual has been highlighted globally in countries where one language used to be the main focus (de Jong, Li, Zafar & Wu, 2016; de Jong, Yilmaz & Marichal, 2019). According to de Jong *et al.* (2016), multilingualism is a norm in society today as a result of migration and recognition of the value of diversity. However, at times in certain countries learners are left to flounder, where the language of instruction is still a singular one, despite the diversity of learners and languages present in the classrooms. One can echo the sentiments of Susan Nyaga (2015, 2013) whose work depicts teachers in Kenya who do not consider the linguistic resources of learners in the classroom when teaching.

In South Africa, the use of indigenous South African languages in education has been a sensitive issue for more than 60 years, ever since the introduction of the formal apartheid policy which gave preference to only English and Afrikaans. Promoting multilingualism in teaching previously-disadvantaged African languages such as isiXhosa, seSotho, TshiVenda and isiZulu as second and third languages still lags behind, not to mention using these languages as languages of instruction.

As a backdrop to the study, it is important to give a brief outline of South African language policy developments since democracy. Since the introduction of a democratic government in

1994, there has been national policy support for the idea of promoting multilingualism through mother-tongue education and improved levels of additional language teaching, with much research in this regard (Stroud, 2001; Chick, 2002; Banda, 2010). In recent years, South Africa has been at the forefront of the development of a number of new policies that seek to promote multilingualism at the social and institutional levels, specifically in the education fraternity. Different policy documents such as the Constitution of the Republic of South Africa (1996), the Language in Education Policy (1997), the Western Cape Department of Education Language in Education Transformation Plan (2007), the National Curriculum Statement (2011), and the Curriculum Assessment and Policy Statement (2012) have been promulgated. Additionally, the policy on teacher education qualifications, the Minimum Requirements for Teacher Education Qualifications (MRTEQ) (DHET, 2015) also promotes multilingualism in that it states that students who are not speakers of African languages should at least learn to converse in any of the African languages as part of their Bachelor of Education. Recently the Incremental Introduction of African Languages Policy (IIAL) (DoE, 2014) has also been promulgated as a policy to promote multilingualism. The IIAL further states that previously disadvantaged African languages must be introduced as medium of instruction in all grades and as a subject in all South African schools. These policies and policy guidelines above all encourage and promote multilingualism in education.

Against the background of these national, provincial and school-based language policies, my study looks at teacher preparation for the implementation of the IIAL and MRTEQ policies, with special attention to the Western Cape Province. Besides the governmental policies, many schools themselves have in the past 20 years developed formal and informal language policies that explicitly and implicitly promote multilingualism alongside mother-tongue education. However, so far, it seems that there are large gaps between the ideals articulated in the language policies, and the reality of what is happening in school classrooms (Makoe & McKinney, 2014). This can be attributed to a lack of good teacher education and the way in which second- and sometimes third-language speakers of isiXhosa are prepared to teach in multilingual schools (Ball, 2000). The lack of language policy implementation has been prevalent in the so-called ex-Model C (formerly white) schools, as this study will demonstrate in the next chapters.

The problem as identified is related both to both the pedagogy of additional language teaching and the positioning of the African languages in teacher education. Firstly, pedagogically, the so-called ‘elite’ schools have maintained the stance of anglo-normative ideas, where there is an ‘expectation that people will be and should be proficient in English, and are deficient, even deviant if they are not’ (McKinney, 2017: 80). It is my view that such a move then affects

teaching and learning because not all learners are proficient in English as they come from different linguistic backgrounds. Research shows that the quality of teaching and communication in the classrooms declines when there is a lack of understanding between learners and teachers because they do not share the same language and, therefore, knowledge construction is also affected (Bourne, 2001; Makoe & McKenny, 2009; Nomlomo, 2010; Mayaba, 2017). Secondly, the positioning of African languages in teacher education was important in this study because if the preservice teachers were prepared to speak an African language (i.e isiXhosa), it would benefit both them and the learners in linguistically diverse classrooms. Furthermore, research indicates that teachers who have African language learners in multilingual classrooms have expressed concerns about the lack of training in dealing with the realities of linguistically diverse classrooms (Pluddemann *et al*., 1998). It is my view that if Afrikaans and English preservice teachers are taught isiXhosa in the four years of their B.Ed., it will place them in a better position to mitigate learning processes in classrooms where there is a multiplicity of languages. In addition, the African languages will then be positioned as languages that are not any lesser, as the research suggests (Pluddemann *et al*., 1998). This is the reason why the problem is then related to both pedagogy and the positioning of African languages in teacher education.

African languages have continued to occupy the lowest place in the curriculum in previously white schools (Molate & Tyler, 2020). According to Molate and Tyler (2020), there is a clear reason why the African languages have remained at the bottom, in particular in the ex-Model C primary schools, where African languages are not even offered as a third language. This is relevant to this study as the preservice teachers who were participants in the study were placed in ex-Model C schools, where the demographics of learners did not justify the continued use of only English and Afrikaans, and where preservice teachers were in authentic spaces where they would ideally have been in a position to practise isiXhosa as a communicative language.

African languages are seen as a problem and undesirable as Wolff (2018) argues of the prevailing linguistic imperialism in Africa, which confirms what Ruiz (1984) argued as early as the 19th century. Thus, I add that, as Ruiz's 'language-as-resource' orientation purported to establish many years ago, multilingualism must be seen as a resource (de Jong *et al.*, 2016) and ex-Model C schools must embrace this resource as a norm. This normalising of multilingualism is important in the South African linguistically diverse classrooms and it is particularly important that Foundation Phase learners and preservice teacher training should answer this call, for the reasons elaborated below.

The Foundation Phase comprises the first four years of schooling, namely Grades R to 3. However, an important issue with regard to the implementation of language policy is the shortage of isiXhosa mother-tongue Foundation Phase teachers in the country, as indicated by recent research (Green, Adendorff & Mathebula, 2014). Green, *et al*. (2014) discuss crucial information with regards to the insufficient numbers of African-language-speaking Foundation Phase teachers. Throughput, or what Green *et al*. (2014) call the new teacher graduate supply of Afrikaans- and English-speaking Foundation Phase teachers, is higher than isiXhosa-speaking Foundation Phase teachers. Furthermore, Mayaba (2017) indicates that there is also a shortage of speakers of indigenous African languages in teacher education for the Foundation Phase of schooling. Thus, this study looked at how to prepare Afrikaans- and English-speaking Foundation Phase preservice teachers to function in multilingual contexts, by equipping them with communicative competence in isiXhosa.

In this study, I investigated how African languages, isiXhosa in particular, can be positioned in teacher education programmes to enable English- and Afrikaans-speaking preservice teachers to meet the communicative demands of teaching in multilingual contexts. As the study takes place in the Western Cape, the focus was on isiXhosa, which is the dominant indigenous African language in the region. A further motivation for this study was the need to explore both policy and practice in order to find ways of better supporting the still largely neglected development of the dominant indigenous African languages (Guzula, McKinney & Tyler, 2016; Makoe & McKinney, 2014; McKinney & Tyler, 2018; Molate & Tyler, 2020). Giving credence to these languages, and isiXhosa specifically, Mkhize and Balfour (2017) argue for the importance of not only teaching African languages, but also promoting multilingualism in schools and universities. It is important to also acknowledge that multilingualism is already present in different South African schools but it has to be legitimised (Guzula *et al.*, 2016) and accepted as a norm, and more effective pedagogical approaches have to be found. This is what I investigated in this study, with DBR as guide.

1.3 STATEMENT OF THE PROBLEM AND THE RESEARCH QUESTIONS

The Bachelor of Education (B.Ed.) degree preservice teachers at Stellenbosch University learn isiXhosa for communicative purposes. Some of these preservice teachers did not learn isiXhosa at school. They only started learning the language at University. In addition to learning isiXhosa for communicative purposes, students also learn it to teach it as a second or third language. This course is called isiXhosa Education. Students are taught basic communication skills in isiXhosa such as how to speak with isiXhosa learners, how to obtain information from learners, the things

they like, such as subjects and sport (functional language), how to greet people, how to name colours and how to introduce themselves.

However, as a lecturer in the Faculty, I have found that the preservice teachers in their third and fourth (final) year of the B.Ed. degree are still unable to speak isiXhosa at a basic level, despite the fact that they have studied isiXhosa from their first year of University. This spoke to a strong need to address the curriculum and pedagogy of the course and later test this in authentic contexts where preservice teachers were placed for Teaching Practice.

The students who formed part of this study were training to be Foundation Phase teachers, which meant that isiXhosa was vital for them, since it would enable them to function better in multilingual contexts and utilise isiXhosa as one of the languages in the province. Furthermore, this was important because teachers in the Foundation Phase need to at least be able to utilise learners' languages, at times use these languages when giving instructions, and most importantly to make meaning and use the language as a resource (Guzula *et al.*, 2016; McKinney & Tyler, 2018; Probyn, 2019).

Language in education has been identified as an important way to enhance multilingualism (Mayaba, 2017). I identified that a gap existed in the Foundation Phase preparation programmes to enhance non-African language speaking preservice teachers' communicative potential and linguistic repertoires, so that they are able to utilise such language competences in multilingual Foundation Phase classroom contexts (Mayaba, 2016, 2017). Thus in this study I investigated how African languages can be positioned in teacher education to capacitate English- and Afrikaans-speaking student teachers to meet the communicative demands of teaching in linguistically diverse, multilingual and multicultural South African classrooms, adding and expanding on the work done at Nelson Mandela University, as seen in Mayaba (2016, 2017).

The central question for this research study centres on the following:

How is teacher education preparing student teachers to function in linguistically diverse classrooms?

The central question is sub-divided into the following sub-questions:

- How are non-isiXhosa-speaking preservice teachers being prepared to teach in classrooms which include isiXhosa-speaking learners?

- What factors in the teaching and learning programme of isiXhosa in the B.Ed. at Stellenbosch University contribute to the success or otherwise of preservice teachers' ability to converse in isiXhosa?

- What curriculum design principles would contribute to better communicative competence in isiXhosa amongst student teachers?

- What teaching strategies would promote better communicative competence in isiXhosa amongst student teachers?

As briefly explained in the previous section, this study employed DBR, which was executed in four interconnected phases. The reason for utilising DBR was that even though much has been written about multilingual classrooms in South African (Coetzee-Van Rooy, 2016; Kerfoot & Simon-Vandenbergen, 2015; Madiba, 2013; Van Der Walt & Klapwijk, 2015), more attention needs to be paid to the pedagogical underpinnings of multilingual contexts. DBR allowed a more focused approach to examining the issue of the development of preservice teachers, in order to prepare them for the realities of teaching in South African classrooms and to equip them with skills to function in these realities. Thus, I approached this problem with an understanding of specific pedagogical approaches and ways to cultivate the skills essential for classrooms and learners in different schools, ex-Model C schools in particular.

1.4 PHASES AND RESEARCH OBJECTIVES

Phase 1: Practitioners (lecturers from different universities) and isiXhosa education preservice teachers were consulted, and existing literature reviewed in order to:

- Investigate the problem in the isiXhosa Education module, and in the ability to communicate in isiXhosa among Afrikaans and English preservice teachers;
- Establish the skills required for preservice teachers to develop the proficiency needed to become teachers who are able to function in linguistically diverse classrooms;
- Continuously explore best methodologies, tools and methods to prepare preservice teachers to use isiXhosa for communicative purposes.

As part of the first phase of DBR, I was required to speak to stakeholders in the same field. I spoke with lecturers from different universities who also referred me to the relavant literature. In this phase, I also started searching for literature on the same or related topic. Even though there are differences because of context, the existing literature pointed to some similar issues. For example, at Rhodes University, Maseko and Kaschula (2009) offer some solutions to the

problem by preparing professionals for multilingual contexts. Furthermore, at Nelson Mandela University, Mayaba (2015; 2016; 2017) embarked on research in the B.Ed. programme advocating for training student teachers to be prepared for South African multilingual classrooms. From this literature and the conversations with the stakeholders, some of the principles that informed the interventions of this study were developed.

Phase 2: An isiXhosa intensive module and draft design principles to teach isiXhosa for communicative purposes to B.Ed. preservice teachers were developed, guided by the literature and discussions with preservice teachers and academic practitioners.

Phase 3: The module was implemented during the first semesters of 2018 and 2019 to enable preservice teachers to learn isiXhosa for communicative competences. This was tested and refined in two iterative cycles.

Phase 4: The design principles were finalised. This phase contained the conclusions and proposals for future research (recommendations).

1.5 RESEARCH METHODOLOGY

In this study, I employed a Design-Based Research methodology. According to Herrington *et al.* (2007: 03), design-based research requires complex problems to be addressed in real contexts in collaboration with practitioners. I employed a design-based approach since it offers enormous benefit in enhancing the professional development of the people involved (Herrington et al., 2007). Additionally, this approach was utilised because it allowed me to investigate and then improve pedagogical approaches to teaching and learning in the isiXhosa education modules. Furthermore**,** design-based research is an approach that has the intention of producing new theories, artefacts and practices that potentially impact learning and teaching in natural and authentic settings (Herrington, McKenney, Reeves & Oliver, 2013).

Accordingly, I also positioned this study within the paradigm of pragmatism, which emphasises the importance of experience in creating knowledge, and a pragmatic approach to choosing research methods that are fit for purpose. Shannon-Baker (2016: 322) presents pragmatism as characterised ‘by an emphasis on communication and shared meaning-making in order to create practical solutions to social problems.’

This purpose was clearly relevant to this study, where the goal was to look at practical experiences to improve the language proficiency of the English and Afrikaans preservice teachers.

Pragmatism supports research designs that recognise the value of collecting and analysing qualitative data (Morgan, 2014). In this study, I utilised methods that generated qualitative data in the form of a pre-module questionnaire, class discussions, observations and focus group discussions.

Design-based research consists of four phases as outlined in Figure 1.1 above. In the first phase, I identified and analysed the problem in collaboration with researchers and practitioners in the same field. This was followed by the second phase in which I developed the solutions to the problem as informed by the existing literature, design principles and practitioners. This involved developing modules for isiXhosa education that attempted to provide solutions to preservice teachers' poor language proficiency in isiXhosa and encouraged them to speak the language with more confidence and competence. The module included a hands-on approach, which at times required preservice teachers to interact with isiXhosa mother-tongue speakers, based on the theory of language acquisition as outlined in Chapter Three. In addition, the preservice teachers were paired up with isiXhosa-speaking preservice teachers who supported them when they practised isiXhosa in their tutorials. The students' ability to apply isiXhosa to specific situations in a meaningful way was nurtured by the tutors out of class. In the third phase, I tested and refined the solutions in practice, that is, in the classroom and during Teaching Practice, and this resulted in the final stage of producing design principles to improve solutions and further implement the results (Herrington *et al.*, 2007, 2013).

The study was done through qualitative inquiry because this provided various methods that were appropriate for this type of study. Merriam and Tisdell (2016) argue that qualitative research allows a researcher to comprehend how people interpret their experiences, how they create their world and what meaning they attribute to their experiences. This approach further offers an in-depth detailed understanding of meanings (Cohen *et al*., 2011). As influenced by Merriam and Tisdell (2016), qualitative research provided a way to explore the students' development in the course and their experiences, as well as how they functioned in authentic contexts.

Data gathering included conversations with practitioners in the field of language education in teacher education. These conversations were then followed by a pre-module questionnaire sent to the preservice teachers in the early part of 2018, in which they had to state their level of isiXhosa for communicative purposes and their expectations of the isiXhosa education module. This was followed by class discussions to elicit the answers from the questionnaire and further use these to inform the teaching and learning approach in the module. In addition, classroom

observation (during Teaching Practice) and focus group discussions with students after Teaching Practice were employed to gather more data.

As a first stage of enquiry, I started conversations with practitioners (academics in language acquisition/development) who are in the same field to find out if they were experiencing similar issues in which B.Ed. students firstly were not able to speak even though they had been taught isiXhosa and, secondly, whether this made it difficult for the students to function in multilingual contexts. Secondly, I implemented an isiXhosa intensive module designed to equip Foundation Phase preservice teachers to function in multilingual contexts. The isiXhosa education module was based on the principles of communicative language teaching, as discussed by Lantolf *et al*. (2007) and Mayaba (2017). During Teaching Practice, the preservice teachers were further tested through observations (by me as lecturer and researcher) in their classrooms to see how they functioned in multilingual settings. Six students in fourth year participated in the first iteration cycle, while the fifteen students in third year participated in the first and second iteration cycles as shown in the data presentation and analysis chapters. When preservice teachers had completed their Teaching Practice, there were focus group discussions of about three students each, during which they shared their experiences in the module and during Teaching Practice and reflected on the prospects for the course. Finally, the fourth phase produced design principles, which were informed by the results of the study.

This study was done over two iteration cycles with third- and fourth-year students in 2018, and fourth-year students in 2019. In 2018, the students in this study (final- and third-year Foundation Phase B.Ed. students) were enrolled in isiXhosa education intensive modules 384 and 484, where they were equipped to speak isiXhosa authentically with mother-tongue speakers of isiXhosa. Preservice teachers attended classes four times a week for 14 weeks and this exposed them to the vast vocabulary isiXhosa requires. The classroom environment was utilised as a social space where preservice teachers were encouraged to learn from each other through various activities done in and outside class (Lantolf *et al.*, 2007; Mayaba, 2015, 2016).

The pedagogical approach of the isiXhosa education module drew from Vygotsky's (1978) social constructivism theory, which argues that learning a language happens best through interacting with the world. As Thornhill and Le Cordeur (2016) and Mayaba (2016) succinctly put it, sociocultural and/or social constructivism is realising that one's development can occur inside a social world, where there is social interaction with peers and with those who speak the language and understand the historical and cultural context. Moreover, Lantolf and others have expanded on sociocultural theory, and explain human functioning as essentially a mediated

process organised by cultural artefacts (Lantolf *et al*., 2007). Because of this, the students were exposed to contexts where there were speakers of the language they were learning. According to Mayaba, (2016), social constructivism theory recognises that

> language learning and acquisition is a social process which requires that learners of the second or foreign language participate in meaningful activities that will enable them to communicate in real contexts with speakers of the language that is being learnt (Mayaba, 2016: 134).

One of the key pedagogical principles was to give preservice teachers opportunities to interact in isiXhosa in authentic settings, with speakers of the language.

When students went on Teaching Practice in the third terms of 2018 and 2019, they were observed how they functioned in schools where there were speakers of isiXhosa. Cohen *et al*. (2011) argue that observation is a fundamental form of gathering data, as it enables the researchers to understand the context, be open-minded and be able to uncover things that might be unconsciously missed out. Thus, observation was utilised to gather information that formed part of the study.

The analysis of the data was linked to the four phases of DBR. The pre-module questionnaire and class discussions with preservice teachers, which was intended to elicit key themes and challenges related to the process of language acquisition, is outlined in Chapter Six. The answers to the questionnaire informed the approach used in the second stage, during which preservice teachers participated in the isiXhosa education module, which encompassed different pedagogical approaches. This is discussed in Chapter Five. Students' progress in language development during the module was monitored through regular exercises that demonstrated communicative competence. Data gathered from the Teaching Practice through observation was analysed through broad themes that demonstrate communicative competence in authentic settings, language integration and adaptation of skills from the isiXhosa module to Teaching Practice.

There were also other themes guided by the observation checklist, namely the school set-up and classroom appearance. During observations, I looked for instances where preservice teachers interacted with learners in general but emphasised when they interacted with isiXhosa speaking learners. Focus group discussions after Teaching Practice explored preservice teachers' own confidence and motivation to work in multilingual contexts, and their recommendations for improving the module for future cohorts of students. These findings and recommendations

provided the basis for the final stage of the research, where the design principles of communicative language teaching in this context were presented.

1.6 ETHICAL CONSIDERATIONS

As the researcher, I was aware of my position as both researcher and lecturer. These positions could be construed by some as representing different interests or bringing biases to the study. I therefore approached the positionality with regards to preservice teachers in a collaborative manner, where the study benefited them first (i.e communicative competencies expanded, ability to teach in linguistically diverse schools) and the researcher/lecturer.

The study followed the normal ethical clearance procedures of the university. The research participants, including the preservice teachers and the practitioners, were informed about the nature and the purpose of the study in writing and verbally. Informed consent was sought from the preservice teachers, and they were informed that they could withdraw from the research at any stage and that this would not disadvantage them in any way.

1.7 SIGNIFICANCE OF THE STUDY

The study aims to make a contribution at three levels. From a policy perspective, the study provides insights into how the national language policy is being implemented and experienced at a classroom level, both at university and school. From a pedagogical perspective, the study illustrates authentic approaches to teaching language communication, such as bringing isiXhosa mother-tongue speakers into the classrooms. From a conceptual perspective, the findings of the study inform and 'talk back' to the principles of communicative language teaching as espoused by social constructivism. Furthermore, the study supports the investigation of the implementation of policies such as the revised 2015 Minimum Requirements for Teacher Education Qualifications and 2014 Incremental Introduction of African languages.

1.8 THESIS LAYOUT

This thesis consists of ten chapters. In **Chapter 1**, I offer an introduction and background to the study along with a discussion of its problem, aims and objectives. Furthermore, I outline the methodology alongside the research questions, overall design and the processes followed, together with the overall significance of the research. I also briefly describe Phase 1 of the study and give a synopsis of the consultations with preservice teachers and practitioners.

In **Chapter 2** I provide the theoretical framework, as guided by sociocultural theory.

In **Chapter 3** a review of the literature is presented, where I outline the communicative competence approach and language integration in teaching and learning in multilingual classes. Furthermore, I offer language acquisition as a social process (Lantolf, *et al*., 2007) and language-acquisition teaching methods, as underpinned by social constructivism theory. In addition, I present the importance of multilingualism for preservice teachers and the necessity of competence in disadvantaged African languages (namely isiXhosa) in particular. I also present the draft design principles used to guide the design of the learning and teaching environment as required by DBR. These principles are utilised to inform the intervention in different iteration cycles. Finally, I share some pedagogical strategies to utilise in linguistically diverse classes guided by translanguaging, code switching and translation strategies.

In **Chapter 4,** the research methods applied in this study are presented and justified. DBR as a design is detailed alongside the methods of data collection and analysis.

In **Chapter 5,** I present the teaching strategies used as the intervention in this study and in the two iteration cycles.

In **Chapters 6, 7 and 8,** I present the outcomes of the iterations with data gathered in 2018 and 2019. In particular, in **Chapter 6,** I present data from the pre-module questionnaire which preservice teachers answered before they attended classes in 2018.

In **Chapter 9**, I discuss the main themes drawn from the study and indicate how the questions of this study were answered.

Finally, in **Chapter 10,** I report on the conclusions reached and outline the main implications and recommendations of the study.

1.9 CONCLUSION

In this chapter, I have presented an introduction to the study and its structure. I have introduced its background and rationale. Furthermore, and based on the theoretical considerations and DBR methods, I have offered the methodology utilised in the study. Additionally, I have presented the objectives, significance and statement of the problem along with the research questions. Finally, the ethical considerations and thesis layout have been offered.

In the next chapter, I explore the theoretical framework underpinning this study. I will outline sociocultural theory as adopted from different scholars through Vygotsky's work.

CHAPTER 2
THEORETICAL FRAMEWORK

2.1 INTRODUCTION

In the previous chapter, I explained the problem under investigation in this study, namely, how to improve Afrikaans- and English-speaking Foundation Phase preservice teachers' ability to function in linguistically diverse classrooms where there are also isiXhosa speaking learners. This goal requires that these students are well prepared for these classrooms. Such preparation includes, but is not limited to, helping students acquire functional communicative competence of isiXhosa and placing them in authentic settings during Teaching Practice.

The current chapter focuses on the theoretical framework within which second/third language acquisition teaching can be situated, namely sociocultural theory (SCT). This theoretical perspective is appropriate for this study as the preservice teachers will have to work in social settings and thus a project underpinned by sociocultural theory was undertaken. The reason for using this theoretical framework is that it can be viewed in collaboration with communicative competence, which is a perspective that also applies in this work. The preservice teacher working in social contexts was observed based on what sociocultural theory seeks to achieve. Sociocultural theory accounts for the phenomena being observed in this study. As outlined below, SCT champions language acquisition as a pragmatic process that necessitates taking part in socially mediated contexts (Turuk, 2008). Sociocultural theory will be defined and explained further below and different facets of this theory will be discussed.

2.2 SOCIOCULTURAL THEORY AS A THEORETICAL FRAMEWORK IN THE STUDY

As mentioned in Chapter One, this study is framed by Vygotsky's (1978) theory of social constructivism. Vygotsky (1978) argued that learning a language is enhanced through interacting with the world, and that society enables learners of a language to acquire the language through interaction with the speakers of the language. This point has been advanced by scholars in language research such as Lantolf, Thorne and Poehner (2015), Lantolf (2000) and Turuk (2008). Furthermore, Wittgenstein, as described by Lantolf and Thorne (2006: 7), contends that what is fundamental in human life is unequivocally cultural and, as a result, mediated by activities that go in tandem with language. From the above, one can deduce that there is social practice and there is socio-cultural practice where language emerges and is used by those involved. Patricia Duff views SCT as a phenomenon that can be highly theorised as

the social and situated nature of language learning (Duff, 2007). In her work, she argues that those learning a language are to be socialised in that language and be part of the society where that language is dominant. This means that language is part of the society and thus learning it requires one to be immersed in the community.

Lantolf and Thorne (2006) and Lantolf *et al.* (2015) argue that sociocultural theory also focuses primarily on the influence of it (SCT) being organised culturally and recognised socially by meanings in the formation and functioning of mental activities. In their research, they further underscore sociocultural theory as a theory of language acquisition, influenced by Vygotsky and many others. This shows that sociocultural theory has been utilised by researchers as a theory that enables language learning and the teaching thereof.

Scholars such as Duff (2007) and Lantolf *et al*. (2015) have expanded on sociocultural theory, and argue that human functioning is essentially a mediated process organised by cultural artefacts, activities and concepts. Language is one of these mediating tools. Thus, according to these scholars, students are exposed to contexts where there are speakers of the language they are learning. Language is developed and acquired when the students of the language are within the environment where the language is being spoken and used every day. SCT is therefore useful in this study as the preservice teachers were exposed to authentic contexts where there were isiXhosa-speaking students and learners.

It is important to understand that there are many theories of language acquisition, some with overlapping constructs. It is also important to distinguish between language acquisition and language learning, and to indicate which of the two concepts this study has adopted. Shaul (2014) draws some distinctions between language learning and language acquisition, in that language learning refers to learning about a language, its sound system and its structure. It is largely an intellectual exercise. Language acquisition means somehow absorbing a target language's sound system and structure, ideally without ever thinking explicitly about the language's actual structure. This study works with the notion of language acquisition. Recently, Mohamad Nor and Rashid (2018) reviewed some of the different perspectives on language learning and acquisition. In this review, behaviourist, innatist and interactionist theories were explored (Mohamad Nor & Rashid, 2018). According to Mohamad Nor and Rashid (2018), all these theories are to be utilised when the teaching and learning of language occurs. It is clear that there is no one theory that should be viewed as superior to the others. Thus, I have taken sociocultural theory as the one that will underpin this study.

As influenced by Lantolf *et al.* (2015), the main focus of this study centres on sociocultural theory as a theory of second and foreign language acquisition, which allows different pedagogical approaches to learning a language and, in particular, language learning as a social phenomenon. According to Vygotsky's (1978) views on language acquisition, and as re-emphasised by Mayaba (2017), learning occurs when students actively engage in the process of teaching and learning. In addition, I argue that cultural and environmental immersion is crucial in such learning. This is also highlighted by the work of Platt and Brooks (1994), which explored acquisition-rich environments in second or foreign language learning.

Vygotsky's (1978) influence on language acquisition cannot be neglected in this regard. A key element of his argument is that the human brain operates fundamentally as a mediated process organised by cultural artefacts, activities and concepts (Duff 2007; Lantolf *et al*., 2015). This is where people are understood as using existing cultural artefacts and creating new ones that will allow them to regulate, monitor and control their behaviours (Lantolf *et al*., 2015). Most important in the regulation – for my purposes – are the tools utilised when learning a language. These regulators are identified as objects, other and self, and are used when engaged in learning language. I discuss these regulators further in the next section on mediation theory.

Recently, Lantolf and his colleagues have picked up on Vygotsky's work and endorse sociocultural theory as a theory for language learning. To this end, Lantolf *et al*. (2015) postulate that

> Practically speaking, development processes take place through participation in cultural, linguistic and historically formed settings such as family life, peer group interaction, and institutional contexts like schooling, organized social activities and workplace (2015: 207).

According to Lantolf *et al*. (2015), sociocultural theory emphasises the importance of noting the forms of human activity which develop through interaction within social and material environments, including conditions found in instructional settings. Lantolf and Poehner (2014) argue that sociocultural approaches need to emphasise not only research on understanding human development processes but also praxis-based research, which entails intervening and creating conditions for development.

Furthermore, SCT describes the notable forms of human cognitive activity which are advanced through interacting with the material and social world (Lantolf, *et al*., 2015; Lantolf, 1994, 2000; Lantolf & Pavlenko, 1995). It is grounded within the perspective that a person emerges

from social interaction and a language develops cognitively because of such social interactions. It is in these social interactions that language learning occurs. This is why the preservice teachers who collaborated in this study were placed in spaces where they could interact with speakers of isiXhosa in order to acquire the language.

In the same vein, Grant, Wong and Osterling (2007) view SCT in light of three models of language acquisition and research. I view these three models as coming together under SCT. The first model of language is functional and structural. This means that there are grammatical rules analysed in terms of their meaning and how they are utilised. The second model is that of acquisition. This model accentuates social interaction, which is viewed as an element that enables mastery of the language and literacy, especially when viewing learning through collaborative and negotiated meaning. A third model is the social in the dialogic, where research emphasises that investigations should be conducted in local contexts and situated knowledge (Grant *et al.*, 2007). This is why the social cannot be removed from the process of learning a language and the SCT approach emphasises this centrality of the social. Furthermore, this is linked with the attributes of communicative competences as presented in Chapter Three, where certain competences were used collaboratively when language teaching and learning took place. In the discussion, the relationship between sociocultural theory and the communicative competences is demonstrated and the way in which this relationship enhanced the teaching and learning of the isiXhosa module explained. Furthermore, how preservice teachers were taught and how they practise teaching and learning guided by the model is presented in Chapter Nine.

It is against this background that mediation theory is outlined in the next section with the view of crystallising sociocultural theory as the best framework for the current study. In addition, because social interaction mediates language development and language acquisition (Grant *et al.*, 2007), it is important to highlight the link between SCT and mediation theory as they work collaboratively in terms of language learning. Mediation is a construct of SCT theory. It serves as a buffer between human beings and their environments, where the relationships between a person and the social-material world are mediated (Lantolf *et al.*, 2015).

2.3 MEDIATION THEORY

Lantolf *et al.* (2015) argue that mediation is a useful tool in socially organised activities where higher mental processes are mediated by certain tools, namely material, symbols and human behaviour. This further means that mediation is seen as a mental process where learning or acquiring a new skill or language is organised through certain facets (Grant *et al.*, 2007; Lantolf, 2000; Lantolf & Pavlenko, 1995). These aspects of mediation are then organised by activities,

cultural artefacts and concepts (Ratner, 2002). Within this framework, Lantolf *et al*. (2015) clarify that for human beings to regulate, entirely monitor, and control behaviour, they use existing cultural artefacts and at times create new ones. To put this overtly, the structures in our society where people develop occur through taking part in different cultural, linguistic and historically-formed settings such as family, the workplace, social gatherings and institutional contexts like university or schools (to name a few) (Lantolf *et al*. 2015; Mayaba, 2016, 2017). It is possible to agree with this argument in that all or some forms of development need to occur in authentic spaces created by human beings. Thus, SCT acknowledges that higher mental processes are important and necessary, and it further positions the importance of human cognitive activity as developed through interaction within social and material environments (Lantolf *et al*., 2015).

The above context on mediation is further understood in that there is a relationship between human beings as the physical world and such a relationship is mediated by concrete objects (Lantolf *et al*., 2015). This argument can be illustrated through an example as adapted from Lantolf and his colleagues. Steven Thorne (2003, 2009) demonstrates this example in his work where he argues this to understand how intercultural communication, mediated by cultural artefacts, can cause certain conditions for language acquisition. Lantolf *et al*. (2015) explain the following:

It is possible for us to dig a hole by just following the way other species do it, simply by using our hands. This, however, is not done by contemporary humans as they rarely engage in such non-mediated activity. Instead, they will mediate the digging process through the use of a spade, which allows them to make more efficient use of their physical energy and to dig a more precise hole. Furthermore, humans can be even more resourceful and expend less physical energy if they use modern mechanical digging devices such as heavy machinery. In the process, the objective of the activity remains the same, whether the digging is by hand or with a tool, but the action of digging itself changes its appearance when the shift is from hands to a spade or heavy machinery. Physical tools imbue humans with a great deal more ability than natural endowments alone. However, we are generally not completely free to use a tool in any way we like. The design of the tool, as well as the habitual patterns of its use, influence the purposes to which it is put and methods by which it is used (Lantolf *et al*., 2015).

The above example illustrates that mediation theory is not a stand-alone phenomenon but is regulated through object-, other- and self-regulation. These regulators are expanded on below. Just like digging a hole using certain tools, language is acquired through a similar process of

mediation. Learning a language is a supported process, which is underpinned by theory. This means that mediation overlaps and complements scaffolding in certain ways and thus social and authentic contexts were used as a support for the preservice teachers to learn isiXhosa.

In this section of the chapter, the developmental stages which control human activity will be elucidated (namely, the object-, other- and self-regulation). These are important in this study because language can be learnt through these stages. For example, preservice teachers will have to self-regulate as a way of learning isiXhosa for communicative purposes. According to Lantolf *et al*. (2015) and Thorne (2003, 2009), sociocultural theory scholars define a developmentally-sequenced shift in the locus of control of human activity as object-, other-, and self-regulation. Lantolf *et al.* (2015) outline these as follows:

- The object: Artefacts in the environment that are used to enhance learning, for example, an online translation instrument to look up unknown words while reading or writing. An outline can become an artefact that helps when making a presentation, pen and paper make it possible to create a to-do list or to solve a mathematical problem in writing, or, quite simply, to take notes. This is the way in which an object as described by Lantolf *et al.* (2015) is seen in language acquisition. This further means that for one to learn the language effectively, there needs to be clear and good objects that assist in the process of learning.
- The other: When learning the language, one needs assistance from the people who are experts in the field, such as facilitators or teachers. Therefore, this facet of mediation occurs when people regulate (for example, in the classroom) the process of learning by giving helpful feedback regarding grammatical forms, pronunciation, or written assignments. In this Lantolf *et al.* (2015) bring to the fore the Zone of Proximal Development (ZPD), where the way in which regulation of the other works in the case of language acquisition.
- The self: While learning the language, the onus is on the learners to take time as well to practise outside of class what they are doing in class. They might use objects and other regulators to eventually take control of their learning. In this Lantolf *et al.* (2015: 210) state that ‘regulation refers to individuals who have internalized external forms of mediation for the execution or completion of a task’. Furthermore, this means that the development in the language and communicative competency can be described as the process of gaining better ‘voluntary control over one’s capacity to think and act either by becoming more proficient in the use of mediational resources, or through a lessening or severed reliance on external mediational means’ (Lantolf, *et al*., 2015: 209).

One can add that mediation takes on a special significance in the learning of an African language (isiXhosa) which is culturally distant from the students' home languages (English and Afrikaans) with regard to its morphology, syntax and lexicon. To address this increased distance between students' day-to-day environment and the structure of the target language (in this case isiXhosa), special attention was given to practising isiXhosa syntax in the classroom.

The above summary of these forms of regulation points to the fact that for one to be proficient in a language for communicative purposes, there has to be ability to self-regulate, other-regulate and object-regulate. Furthermore, such forms of regulation are not stable conditions as Lantolf *et al.* (2015) would contend. The above example of digging a hole is quite clear in how human beings have a relationship with the physical world and how it can shape and mould humans. In this, language is also demonstrated as a phenomenon that is acquired through such human interactions. Furthermore, one can argue that mediation when teaching language is vital, and more especially in second- or third-language teaching. It is therefore vital to understand the multilingual nature of South Africa as well and how scholars have developed language acquisition models guided by SCT.

In South Africa, sociocultural theory has been further investigated and developed as a theoretical framework for language acquisition. According to Thornhill and Le Cordeur (2016) and Mayaba (2016), sociocultural theory and/or social constructivism is realising that one's development can occur inside a social world, where there is social interaction with peers and with those who speak the language and understand both the historical and the cultural context of the language. This further confirms the importance of the social world as an enabler for those learning a new language.

Having looked at sociocultural theory, it is also necessary to look at the critiques of this theory. For example, Mitchell and Myles (2004) have argued that SCT fails to offer a comprehensive or detailed view of the nature of language as a formal system with grammar and rules that have to be followed. However, SCT as a framework together with communicative competence, as will be outlined in the next chapter, cannot neglect language as a formal system and the rules and grammar of a language when one is acquiring the language. In the following chapter, I will show that the grammar and communicative competence approach cannot be separated as the learners of a language require both of these in order to be competent in a language.

In their response to Mitchell and Myles, Lantolf and Thorne (2006) argue that learning a language cannot always be grounded in the grammar rules that need to be understood before a student or learner can take part in communicative acts. Rather, learning a language means

supplementing learners' communicative resources in the very linguistically mediated social and intellectual activities in which they are utilised.

Lantolf and Thorne (2006) contend that human life is fundamentally cultural and, as a result, is mediated by activities that go in tandem with language. Thus, supporting language as a dialogism rather than as a phenomenon bound in rules and regulations is imperative in SCT. Communicative activity should be viewed as having two facets pointing in two different directions (Lantolf & Thorne, 2006). The first is a unit that points outward and is situated in social interaction (unit of behavior), while the second is a unit that points inward, as a unit of thinking (unit of mind). These two units constitute communicative acts (Lantolf & Thorne, 2006).

2.4 CONCLUSION

In conclusion, this chapter has outlined sociocultural theory (SCT) as a theoretical framework to guide this study. The different sections of the chapter discussed this framework, with the intention of portraying it as a theory suitable for language acquisition and highlighting the importance of social settings. Sociocultural theory, as it has been used by different scholars, has been explained in this chapter, as it brings pertinent aspects to language learning and teaching. Furthermore, a brief critique of sociocultural theory has also been offered in order to show that there are those who have reservations about this theory. In the next chapter, I will present perspectives from the literature where I will highlight the importance of learning a language through authentic settings, confirming the arguments for SCT presented in this chapter.

CHAPTER 3
PERSPECTIVES FROM THE LITERATURE: STAGE TWO OF DESIGN-BASED RESEARCH

3.1 INTRODUCTION

Developing design principles as informed by practitioners and literature is a crucial part of DBR (Herrington *et al.*, 2013). It is also necessary to note that DBR is seen as a complex and multifaceted approach which has the dual goal of developing theoretical insights as well as a solution to the problem (Goff & Getenet, 2017). In other words, this approach is the epitome of the merging of theory and practice, where the researcher works with students in the classroom, based on an identified problem and as informed by the theory, and sees how such theory is applied in practice. The following chapter will review the literature on communicative competence, language integration, pedagogical approaches to language acquisition and multilingualism and share design principles to be discussed throughout this study as informed by the literature and practitioners.

The teaching of a language for communicative purposes in the Bachelor of Education is one of the absolutely necessary components of a teaching qualification. The students, as described by the Policy on Teacher Education in South Africa (DHET, 2015) are expected to have at least basic communicative competence in a third South African language when they graduate after four years of university. In response to this policy, the focus of this study is to prepare the Afrikaans and English Foundation Phase preservice teachers for linguistically diverse classrooms and to communicate with learners in their classrooms.

The chapter offers an overview of similar and existing literature on language acquisition and/or teacher preparation for linguistically diverse classrooms. The design principles as developed from the literature and the stakeholders are also offered in this chapter. To this end, a number of aspects with regards to language acquisition will be outlined, guided by the sociocultural and mediation theories discussed in Chapter Two. This chapter will first outline the communicative competence approach and language integration in teaching and learning in multilingual classes. In addition, language acquisition as a social process (Lantolf *et al.*, 2007) and language acquisition teaching methods as underpinned by the theory of social constructivism will be discussed. The importance of multilingualism as driving the need for student teachers to be competent in previously disadvantaged African languages (for example, isiXhosa) in particular is further elaborated.

3.2 A COMMUNICATIVE COMPETENCE APPROACH AND INTEGRATION OF LANGUAGE IN A LINGUISTICALLY DIVERSE CLASSROOM

As discussed in Chapter Two, language is acquired where the learner is immersed into the society and supported by various regulators. This means that there has to be good support when the language is acquired. In their work, Leung and Lewkowicz (2013) looked at the tenets of the interpretation and conceptualisation of communicative competence. Through their empirical data, they advance an argument that the live interactions in the classroom are 'considerably more complex and contingent than the established conceptualisation of communicative competence has specified' (Leung & Lewkowicz 2013: 410). In my opinion, this is sometimes the case outside classrooms as well. This further supports my argument that the students I teach need to be exposed to more authentic situations, where they can deal with these complexities of communicative competence and practice further. This is a further indication of how social settings can be utilised for the students to practise and develop their vocabulary and speaking.

In South Africa, there has recently been some work done in different institutions of higher learning, where isiXhosa has been taught for communicative purposes (Maseko & Kaschula, 2009; Mayaba, 2017, 2016, 2015). In these studies, it is made clear that isiXhosa should be taught as a living language and can be used by those who learn it as a language for communicative purposes. The research indicates that a lack of communicative competence among the students makes it difficult for such students to engage in authentic contexts (Mayaba, 2016, 2017). The design-based research employed in this study seeks to close this gap by combining theory and practice, where students are exposed to more authentic contexts. This is done through the design process outlined in Chapter 4. The next section of this chapter explores communicative competence as developed and theorised both internationally (Bagari & Mihaljevi, 2007; Maybin, 2013; Potts & Moran, 2013; Ziegler, 2013) and in South Africa (Maseko & Kaschula, 2009; Mayaba 2017, 2016, 2015).

3.2.1 Communicative competence

In order to explain communicative competence, it is important to first define it. This will be done by examining some of the work both nationally and internationally. It is also important to state that there is an abundance of research around communicative competence. Its genesis is as far back as the 19th century, as documented by scholars such as Bagarić and Djigunović (2007), Mart (2018) and Savignon (1991, 2006, 2018). Due to immigration and the mobility of people, communicative competence has been mainly researched in the global north, and to

contextualise it for the global south and in particular for South Africa will be useful (Leung & Lewkowicz, 2013; Savignon, 1991, 2001, 2006).

Although the work of Bagarić and Djigunović (2007) on language and communicative competence is based in Croatia, their work is suitable for the purposes of defining communicative competence and linking it to the South African context. This is because in their work, they bring different perspectives of communicative competence as defined and developed since the 19th century by different scholars such as Chomsky and Savignon and Hymes. In their work, Bagarić and Djigunović (2007) develop what they view as models of communicative competence. The two scholars do not present a concise and conclusive definition of communicative competence, but they show that there are varying views when it comes to this phenomenon.

Influenced by Hymes's (1972) notion of communicative competence, Bagarić and Djigunović (2007) explain that communicative competence is not only embedded in grammar but is also the fact that a speaker has the ability to utilise such grammar in different communicative contexts. This brings the sociolinguistics into what they view as the linguistic notion of competence. One can therefore argue that communicative competence and grammar should not be separated. In this regard, quite a substantial amount of research has indicated that communicative competence is interested in the way language is used for social interaction and as this takes place, it further allows a wider view of language use (Savignon, 2018). Examining research from as early as the 20th to the 21st century, Sandra Savignon has over this period highlighted the fact that those who are learning to speak a language do not only need to know the grammatical structures of the language, but there is also a need for them to comprehend the 'norms of usage and appropriacy in a given social context' (Savignon, 2018: 02). I would argue that these social contexts can be a classroom or a society that speaks a certain language being learned.

Savignon (2001) explains that at first, and through Chomsky's influence, the focus was on sentence-level grammar competence for an ideal learner of a language. She goes on to argue that communicative competence has more to offer than just a sentence-level grammar competence but a consciousness of the interactions that occur occur in a social setting as well. She states that:

> Communicative competence has to do with real speaker-listeners who interpret, express and negotiate meaning in many different settings (Savignon, 2001: 236).

This, however, does not mean that communicative competence eliminates a certain conscious knowledge of the rules of syntax, metalinguistic awareness, discourse and social appropriateness (Savignon, 2006). It is clear from the research done by Bagarić and Djigunović (2007), Leung and Lewkowicz (2013), Mart (2018) and Savignon (2001, 2006, 2018) that social settings require learners of the language to use the language in order to learn such a language, and culture is always embedded in the language. This is confirmed by Nick Ellis and his colleagues' work on language being learnt based on its usage (Ellis & Wulff, 2015). Even though Ellis is interested in what happens in the brain when one learns a language, over the past few years his research has indicated that the frequency of language use is connected with learning such a language (Ellis & Wulff, 2015; Ellis, 2019; Ellis & Ogden, 2017; Wulff & Ellis, 2018). Furthermore, culture and communicative activities are highlighted by Ellis when he explains that:

> Language cognition is shared across naturally occurring, culturally constituted, communicative activities (Ellis, 2019: 39).

Accordingly, there is a need for a language learner to understand that the language does not occur in a vacuum or in isolation from the authentic speakers of the language. If anything, language as understood by the communicative competence approach is intimately connected with the individual's identity and social behaviour. This is important because the language defines a community and, in turn, a community also defines the use and forms of language (Savignon, 2006). Thus, it is imperative for those learning a language to understand the community and the language in tandem. Savignon (2001) further highlights that meaning is considered and communicative competence is at the heart of negotiating such meaning. Furthermore, she clarifies that language that is used in a certain social context or setting cannot be ignored. This means that students learning a language will have to learn that language when immersed in a social setting where there is a language that is being learned. Effectively, their needs of learning the language will be fulfilled and answered. It is also important to consider students' needs when they are learning the languages as the goals of communicative competence 'depend on learner needs in a given context' (Savignon, 2006: 676).

Influenced by Canale and Swain's work on knowledge needed when learning for communicative purposes, Bagarić and Djigunović (2007) explore the knowledge aspect of communicative competence where the learner needs to have knowledge about language and certain aspects of using such a language. These knowledge types are presented as follows:

- Knowledge of underlying grammatical principles,
- Knowledge required when using language in social contexts in order to accomplish communicative functions, and
- Knowledge of how to combine utterances and communicative functions with respect to discourse principles (Bagaric & Djigunovic, 2007: 96).

The above knowledge types are crucial to communicative competence and this is what a language learner needs to have when learning a language. Furthermore, the second knowledge type, which refers to the way language is utilised in social contexts in a way that will accomplish communicative function (and, in my opinion, in a certain community with its culture), is also pertinent to the current study as it evokes the importance of communicative competence in authentic settings.

In 1983, as argued by Bagarić and Djigunović (2007), the notion of communicative competence was further refined by differentiating between competence and capacity. Furthermore, Bagarić and Djigunović (2007) explain that there needs to be capacity among those who are learning the language for communicative purposes, such as when the speaker has the skill to utilise the knowledge as a way of creating meaning in a language. This ability, as argued by Bagarić and Djigunović (2007), is the way the learner remains actively creative when developing communicative competence. This notion is expanded by Mart (2018), with a strong influence from Sandra Savignon's (1972) work, in which the ability to function in communication settings is done with eagerness

> to express oneself in the language, skilfulness at using grammatical skills, and paralinguistic aspects of language being learned to communicate in a given language (Mart, 2018: 163).

Mart (2018) presents a clearer definition and understanding of communicative competence. Bagarić and Djigunović (2007), Mart (2018) and Savignon (1972, 1991, 2006, 2018) explain that communicative competence is taking along the learners of the language in the development of their communicative competence.

Bagarić and Djigunović (2007) provide different models of communicative competence as demonstrated below. These models make it easier to comprehend the various aspects of communicative competence. Even though there are three models which have been revised by different scholars over time, it is worth noting that the model of Canale and Swain developed in 1980 and 1983 has resonated with many researchers in the field of second and foreign

language acquisition (Bagaric & Djigunovic 2007). As argued by Bagarić and Djigunović (2007), Canale and Swain's model of communicative competence has been adopted because of its simplicity and because it is easier to comprehend.

The three main components of this model, as adapted from Bagarić and Djigunović (2007), are the grammatical, sociolinguistic and strategic components. These were the first three components, while discourse competence was later developed from sociolinguistic competence. The Canale and Swain model is shown in Figure 3.1 below as adopted from Bagarić and Djigunović (2007) and which has also been adopted for this study. However, the difference here is that this model is shown as a continuum rather than a static, linear model. This is so because these components of the model are not to be seen in isolation when it comes to communicative competence. Furthermore, Bagarić and Djigunović (2007) allude to the fact that communicative competence is more interpersonal than intrapersonal and relative more than complete. It is a process that keeps moving and developing, and it is not static but dynamic.

Looking closer at this model, firstly there is *grammatical competence* which has to do with mastery of linguistic codes. Bagarić and Djigunović (2007) explain that vocabulary and morphological, syntactic, semantic, phonetic and orthographic rules are viewed as vital in this model. This component allows the learner (as a speaker of the language) to utilise the knowledge and skills required for comprehending and articulating the accurate meaning of utterances in the communicative processes.

A second component is *sociolinguistic competence* where the language is used in different social situations or settings. This component of the model is comprised 'of rules and conventions which underlie the appropriate comprehension and language use in different sociolinguistic and sociocultural contexts' (Bagaric & Djigunovic, 2007: 97). Here it is necessary that the language be used appropriately in a variety of situations. The third component of the model is *discourse competence,* where forms and meanings are put together to produce a meaningful unity of written and spoken texts. In this component, cohesion and coherence are visible. Cohesion devices (such as conjunctions and synonyms) are used to connect what is said as well as sentences, which forms an entire communication structure. Coherence indicates a logical relationship between sentences and paragraphs when speaking (Bagarić and Djigunović, 2007). The final component is *strategic competence* and refers to the use of strategies that a student recalls when speaking in order to compensate for any breakdowns that arise during communication and for a language learner who has insufficient competence in the language as well as the other components of communicative competence. Strategies such as

paraphrasing, repetition and guessing are used to achieve this component (Bagarić and Djigunović, 2007).

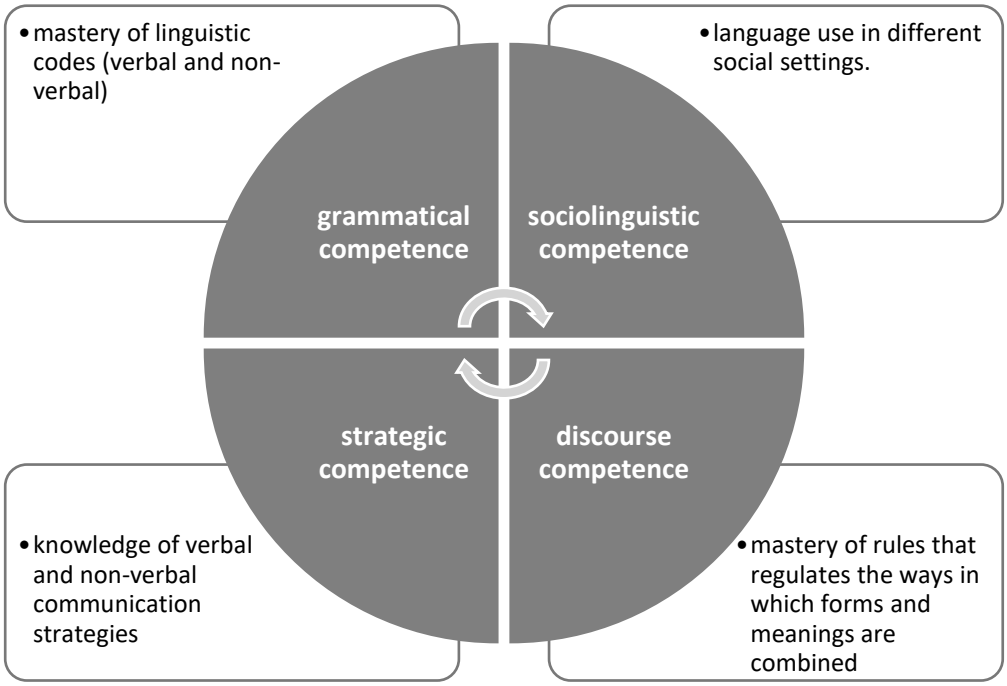


Figure 3.1 Canale and Swain's modified model of communicative competence (Bagarić and Djigunović, 2007).

In defining communicative competence, Stern (1983) explains that the intuitive mastery that the mother-tongue speaker possesses to use and interpret language appropriately in the process of interaction and in relation to social context has been called communicative competence by Hymes (1972) and others. This view concerning communicative competence reveals a second, and indeed, a subsequent approach to the idea of communication. Stern identifies the first approach as being the linguistic approach, which was based on the structuralist ideas of researchers in the 1940s like Bloomfield (Stern, 1981: 134). The product of this could be seen in the analytical and formal approach to language teaching of the audiolingual period between 1950 and 1965. Stern also points out that apart from Hymes, who developed the theory of communicative competence between 1967 and 1971, there were also linguists like Firth and Halliday who were leaders in this field in Britain. The very essence of this change in thought was contrary to the linguistic competence espoused by Chomsky and other transformational generative grammarians. Stern points out that Chomsky's idea of linguistic competence was confined to the internalised rules of syntax (1983: 229). In other words, as indicated by Corder (1981), the grammar of a language in the linguistic sense is evidence of the speaker's competence. He adds that according to Chomsky's view, grammar is the characterisation of the ideal speaker in a homogeneous society.

It is important to acknowledge that there are some challenges to and critical perspectives of communicative competence as highlighted by Leung and Lewkowicz (2013). Leung and Lewkowicz (2013: 398) analysed real-life classroom discourses where it was discovered that such discourses in a linguistically diverse classroom are not as simple as they are presented in theory. Furthermore, the analysis demonstrated that 'meaning-making in social interaction is considerably more complex and fluid than is envisaged in theoretical models of communicative competence' (Leung & Lewkowicz, 2013: 398). In theirs ethnographic study, classroom interactions where the students and teachers had difficulties in communicating the subject content are demonstrated. This challenge needs to be kept in mind when one looks at communicative competence, as classrooms are increasingly becoming linguistically diverse. Furthermore, this is the challenge that South African classrooms increasingly face.

Corder (1981) draws attention to the weakness of the above critical perspectives by stating that individuals in a society vary slightly in their application of rules and for this reason, a grammar cannot hope to predict the rules followed by any particular individual. It follows therefore that the emergence of the concept of communicative competence revealed Chomsky's idea of linguistic competence as being both idealist and abstract. The idea of linguistic competence should not, however, be discarded as a result of emerging and contrasting ideas. Stern clearly states that the concept of communicative competence implies a combination of both linguistic competence and the 'intuitive grasp' of the social and cultural rules involved in appropriate utterances (1983: 229).

To summarise, communicative competence is seen as a process of language learning. The culture and language are inseparable as has been demonstrated above. Furthermore, the notion of communicative competence and grammar rules started as a contentious debate among the scholars of language in education. However, as the theory developed over the years there was a realisation that these two notions work together in order to produce a competent speaker of a language. In my opinion, the synergy that transpires from these phenomena is to be realised in teaching language for communicative purposes.

In this section, I have not just defined communicative competence, but also shown how the current study is necessary as it assists in closing the gap of isiXhosa communicative competence. Finally, it has been shown that language learners need to have capacity for the language and the social context should be relevant to what they are learning. Having defined and shed light on communicative competence, the student teachers learn a language in order for them to utilise it in the classroom. The integration of languages in the teaching situation,

where the students and learners are from linguistically diverse backgrounds, forms a vital part of this study. Thus, the following section highlights some perspectives on language integration in the classroom (Makoe & McKinney, 2014).

3.2.2 Linguistically diverse classroom and language integration

In the following section, a multifaceted approach to teaching in a linguistically diverse classroom is presented. There is both theoretical and empirical evidence presented both nationally and internationally on teaching and learning in diverse classrooms. The section presents different studies on linguistically diverse classrooms and how content and language integration occurs. Mediating multilingual children's language resources, as a pivotal part of using language for meaning-making purposes is demonstrated below.

Potts and Moran (2013) discuss the idea of allowing children to bring their languages into the classroom as resources. The main argument of their work is that attention needs to be placed on the pedagogies that capitalise on children's multilingual repertoires where teachers support this and use such multilingual repertoires as meaning-making resources (Potts & Moran, 2013). What is of interest in their work is that the focus and aim is on the learners (children) and their language capabilities. Furthermore, the linguistically diverse classrooms are used as a space of possibilities rather than contestations. According to Potts and Moran (2013), the pedagogies used in the classroom must be able to prepare the learners and open opportunities for them to be used socially and to operate in life. One of the main arguments made in this research, and as supported by other research, is that children's multilingual assets need to be recognised. As Potts and Moran (2013: 452) note, 'how children's diverse ways of knowing can be drawn upon in formal education contexts' is a vital step towards accessing the children's multilingual repertoires.

Worth noting is that Potts and Moran (2013: 452) take from Halliday's conceptualisation of language-as-resource where they argue that language is 'not only a dialect or mother tongue, a course subject or a tool. Rather, as the 'stuff' or semiotic material of knowledge, it is inseparable from our understandings of the world and our ways of knowing'. Thus language-as-resource is understood and central to the way in which matters 'of knowledge and knowing are implicated in discussions of students' multilingual resources'.

In their conclusion to the study, Potts and Moran (2013) argue quite succinctly for the potentialities of multilingual classrooms and the ways in which the teachers can allow learners to use their languages to make meaning in their learning. This argument is suitable for the

current study as it invokes the fact that teacher education needs to prepare student teachers for these multilingual classrooms. Further, it is worth noting that when teachers allow and understand learners' linguistic repertoires, they are well aware that language in the classroom,

> is a resource for thinking, for feeling and for reflecting on the ways in which the students make meaning of their worlds. It signs affiliation, membership and a sense of belonging to communities beyond the classroom (Potts & Moran, 2013: 465).

South African history since 1994 shows that classrooms are becoming more diverse where the learners in former English or Afrikaans classrooms are not necessarily speakers of those two languages. Research suggests that South African classrooms which portray such linguistic diversity need teachers who are able to utilise the linguistic repertoires brought by learners to their classroom (Makoe & McKinney, 2014; McKinney, 2017). Thus, the main aim of the current study is emphasised. With such linguistically diverse classrooms, there is a need for the university to position and adequately train preservice teachers so that they can leverage on the languages in the classrooms.

Since 1994, schools that were predominantly white have changed quite drastically over the years where black learners have started gaining access to these schools. This has been emphasised by Molate and Tyler (2020), who state that even though demographics of learners have now changed to a black majority, there is still minimal provision for the academic study of African languages in ex-Model C (formerly white) schools. Therefore, guided by the design principles as developed from theory and through colleagues, this section will expand on the linguistical diversity in classrooms, and how the teachers can be equipped to navigate through such classrooms.

Of significance is the study by Mbatha (2014) where he looked at linguistic diversity among schools in KwaZulu-Natal. In this study he investigated the use of language in the classrooms by teachers, where isiZulu was used as the language of learning and teaching (LoLT). The class also had Sotho speakers for whom isiZulu was not their mother tongue. Mbatha (2014) found that there is a need to focus on the linguistic diversity between African languages as they may also be used to exclude speakers of other African languages. In this, there is a clear argument from Mbatha (2014: 236) where it is stated that 'the learners' linguistic rights in the classroom were seriously compromised'.

Similarly, and pertinent to the current study, was the emphasis on the importance of teacher education. According to Mbatha (2014), the teachers' inability to speak or be aware of the

languages available in the classroom was the reason why the learners' linguistic rights were compromised. As a result of this, it is argued that teacher preparation needs 'to deal with linguistically and culturally diverse classrooms' (Mbatha, 2014: 236). Furthermore, teachers' knowledge of the educational context needs to be taken into consideration, where they are made aware of the communities, language and culture where the school and learners exist (Mbatha, 2014). As mentioned above, this study is appropriate for and similar to the current study especially when it comes to teacher education, where teachers need to be adequately prepared for linguistically diverse classrooms. Mbatha's study is different but important in the sense that it looks at linguistically diverse classrooms in which African languages are found, and not English and/or Afrikaans as in the current study, and as the linguistically diverse classrooms have been alluded to by scholars such as Makoe and McKinney (2014). This is not different when it comes to the African continent, where there is a greater number of languages than in South Africa.

In most parts of Africa, linguistically diverse classrooms are a norm. There is a need to continuously prepare preservice teachers for this reality. As South Africa is not an isolated case in Africa, it is imperative that research from other African countries, such as Kenya, be considered. Kenya is a country where 60 languages are spoken and utilised in different schools. There is some research in this regard in Kenyan primary schools (Nyaga, 2015; Kiramba, 2014). In her work, Nyaga (2015) explored the manner in which teachers in Kenyan schools utilised different languages to make meaning for the learners. Nyaga (2015) demonstrates that teachers switch between languages of the community such as Kikuyu, Dholuo and Kiswahili in order to enable their learners to understand the content of the subject. The extracts presented throughout the work are a clear indication that one language in the classroom is not sufficient, especially in places where the learners in the classes come from linguistically diverse backgrounds.

Furthermore, the work demonstrates instances in which teachers used the language of the textbook and examination (English) and how the learners did not respond or responded in such a way that showed a lack of comprehension. This use of English is done despite the fact that teachers are aware that the learners in the classrooms do not understand the medium of instruction (MoI) utilised in class. Evidence is presented in Nyaga's work where teachers refer to English as the language of the textbooks and examinations. The researchers interpret this as due to the teachers being overwhelmed by the linguistically diverse challenges and therefore carrying on with the lessons as if 'the language barrier was non-existent' (Nyaga 2015: 182). In the evidence presented throughout their research and in their interviews with teachers, the teachers themselves indicated that the use of languages such as Dholuo-L1 was so that the

understanding of the learners could be enhanced and, equally as important, that the classroom be more inclusive (Nyaga, 2015). However, some of the languages of learners in the classrooms were not included. This was so even though the teacher had good intentions and wanted to be as inclusive as possible.

In her recommendations and conclusions, Nyaga (2015) eloquently elaborates on a few factors that need to be considered. The first one is the issue of teacher preparation. She argues that teachers need to be well prepared for linguistically diverse classrooms in Kenya. In this, she contends that the Kenyan teacher-education curriculum needs to embrace certain facets of language consciousness such as 'psycholinguistics, sociolinguistics, language planning and language and education' (2015: 183). She points out that the initial teacher training in Kenya fails to train educators for multilingual settings (2015). This point harmonises quite well with this study. Furthermore, such preparation will afford the current preservice teachers a comprehensive base where they can make appropriate language choices for their classrooms.

The second factor, as discussed in Nyaga (2015), is that teachers are not well supported in terms of resources to enable them to function in these linguistically diverse classrooms. Furthermore, Nyaga and Anthonissen (2012) evoke a bleak picture when it comes to the implementation of Kenyan language policy. Despite the fact that the Kenyan language-in-education policy states that education, particularly in the Foundation Phase, should be offered in the mother tongue of the learners, according to Nyaga and Anthonissen (2012) this policy is just lip-service as teachers utilise their mother-tongue languages and are not able to accommodate all the learners in their classrooms. Additionally, it is clear that the teachers are not trained well enough to function in linguistically diverse classrooms in Kenya. According to Nyaga and Anthonissen (2012), there are no guiding principles given to the teachers to implement the policy and as a result, in their pedagogical approach, teachers come up with their own interpretations and methodologies.

Additionally, Kiramba (2014) points out in her study that teachers ill-equipped for linguistically diverse classrooms do not do justice when teaching in such classes. Her research carefully examines the different empirical studies in Kenya and other African countries such as Tanzania where she shows that learners' involvement in learning is just restricted to chorus responses, with no opportunities to allow such learners to co-construct meaning in the classrooms with their teachers (Kiramba, 2014). In addition, Kiramba (2014) and Nyaga and Anthonissen (2012) argue that for Kenyan learners to benefit from their linguistically diverse resources, there is a need to adequately prepare preservice teachers for this reality. The following section will now

explore South African language complexities and the suggested solutions offered by the research. In that, language integration as realised through research will be explored further.

3.2.3 Language integration in the classroom

Critical in the classroom, and especially in the Foundation Phase, is a teacher who is in a position to integrate language and content where learners are not using the same language. As demonstrated in Section 3.2.2, managing a linguistically diverse classroom can be a challenge and teachers have to be prepared. Therefore, it is important to examine South African issues and research as they pertain to linguistically diverse classrooms.

Sibanda (2013) looked at township lingua franca (lok'shin lingua) and showed that children bring resources to classrooms which teachers still do not recognise. It has been argued that in South African urban areas, the dominant language of teaching and learning is English (Madiba, 2013; Sibanda, 2013). Sibanda (2013) explains that in urban areas, the learners come into the classroom with different mother tongues and even that mother tongue is influenced by the lok'shin lingua (a predominant language used in the township). To this effect, the learners who are not strong in their mother tongue and the language of teaching and learning are in a position to lose a lot of educational moments. These learners face more challenges than their counterparts whose mother tongue is English or Afrikaans, and who learn in their own language from Grade R – 12 (Sibanda, 2019). Quite correctly, Sibanda (2013) highlights that the teachers for whom English is limited are expected to teach in classrooms where there are 50 learners with at least 12 languages being spoken, especially in the townships of Johannesburg. He further argues that such a lack of English (and I would add, lack of proficient English by teachers who master at least three to six other African languages) should not be viewed as 'an indictment on teachers but of teacher training' (Sibanda, 2013: 3). Even though Sibanda's focus was on learners, it is important to highlight this research for the current study. This is because Sibanda (2013) looked at the linguistic resources brought into the classroom by learners and where teachers can leverage such resources while making meaning during learning. Furthermore, in this study Sibanda (2013: 04) argues that, the approach he used 'supported the need to understand how language and social context transact to promote comprehensive classroom instruction and literacy development, particularly in the foundation phase'. Thus, this study is seen as relevant as it further paves a way for the current study.

In an earlier research study, Harrop (2012) investigated content and language integrated learning (CLIL) in which she evaluated the four claims of CLIL. These claims are that 'CLIL leads to greater linguistic proficiency, it boosts motivation, it is suitable for learners of all

abilities and it leads to greater intercultural awareness' (Harrop, 2012: 57). According to Harrop (2012), when using CLIL, the focus is on the provisions being made for the foreign, second language and others to be utilised for teaching and learning content subjects and subject matter, these being mutually beneficial. She further explicates that there are two distinct features of CLIL as realised in the classrooms. The first one is the integration of immersion teaching and the second is the flexibility to accommodate a range of socio-political and cultural realities.

Content, communication, cognition and culture underpin what is happening in the classroom, a teacher is aware of this and facilitates this process throughout the learning. This has been referred to as the 4 Cs, which work in conjunction with each other to form a learning process as depicted in Figure 3.2 (Harrop, 2012). As shown in Figure 3.2 below, one can view the collaboration between these 4 Cs. Based on the rationale offered by Harrop (2012), CLIL is said to cover a number of aspects in language learning and content. As influenced by Coyle (2010) and other scholars, Harrop (2012: 58) maintains that CLIL offers an authentic space for language learning, offering learners a rich and 'more naturalistic environment that reinforces language acquisition and learning and thus leads to greater proficiency in all learners abilities'. It is important to note that this approach also leads to greater intercultural awareness and prepares learners for the diversity of cultures the world presents (Harrop, 2012). This means that, in a diverse country like South Africa with its multilingual character, CLIL can be of benefit and hence it is suitable for this current study.

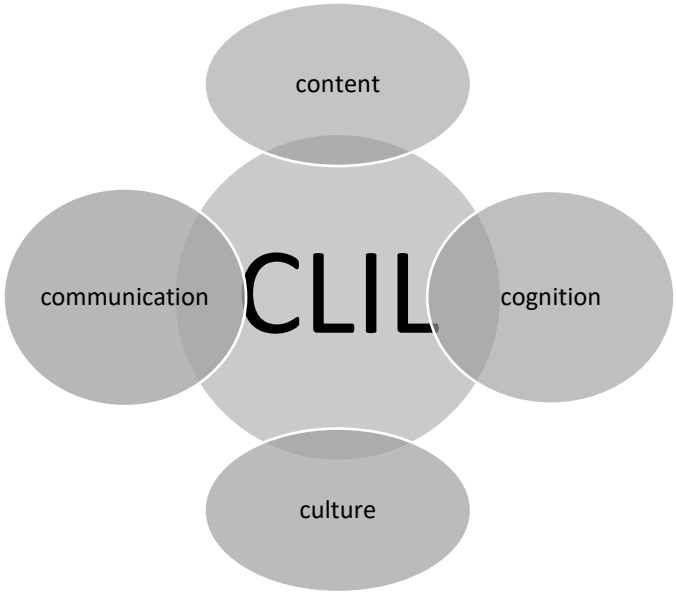


Figure 3.2 Harrop's learning process

In Thailand, there has been some work on CLIL (Suwannoppharat & Chinokul, 2015). Interesting to note is the fact that the Thai language is being abandoned in favour of teaching in English. English content and language have been increased. In their study, Suwannoppharat and Chinokul (2015) alluded to the fact that CLIL is a progressive way of teaching a language as it teaches the language and the content at the same time. Furthermore, the scholars concur that it is important that the teachers are well versed in the language and the content as these two are inseparable in teaching through CLIL (Harrop, 2012; Suwannoppharat & Chinokul, 2015).

The above discussion is an indication that South Africa is not an isolated case when it comes to the issues of linguistically diverse classrooms. Kenya is just one of the many countries in Africa facing a similar conundrum. However, this could be turned into an opportunity to make resources of such languages. It is important to look at and think of linguistically diverse classrooms on a broad spectrum. As Mbatha (2014) recently pointed out, at times when a reference is made to a linguistically diverse school, it is always a narrow justification because English is the language of teaching and learning and not the other African languages. (In my opinion, this is a fallacy when one thinks of a linguistically diverse country like South Africa.) However, this study examines schools where English or Afrikaans are utilised as the languages of teaching and learning and African languages are realised as an afterthought, as Molate and Tyler (2020) would describe it. With this in mind, the following section will consider some of the research with regards to the challenges and benefits of teaching in linguistically diverse classrooms and strategies used in such teaching and learning environments.

3.2.4 Pedagogical approaches to linguistic diversity

In linguistically diverse classrooms, teachers are still faced with the problem of how to to make learning happen, and further enhance such learning. The main question is how a teacher does this and how well preservice teachers are prepared to teach in linguistically diverse classrooms. As stated above, there are different strategies utilised to mitigate learning challenges in linguistically diverse classrooms. The following strategies are viewed as common in South Africa to inculcate learning in linguistically diverse classrooms. Strategies include those such as the **translation** strategy, which has been used in teaching for centuries and which is still prevalent today (García, 1995). The second strategy, which is also predominant both nationally and internationally, is **code switching**, as recently promoted by scholars such as Maluleke (2019), Mokibelo (2016) and Shahnaz (2015). A third strategy is **translanguaging** which, as a way for epistemological accesses, seeks to challenge the monolingually biased practices that are rooted in the South African education system as developed and further theorised by various

authors (Hurst, 2017; Makalela, 2016; Probyn, 2015; Wang & Wang, 2016). These strategies will be briefly defined and explained below as they can be used by preservice teachers in their classrooms. This is so because such strategies maximise the ability of multilingualism and further assist in creating effective communication and can therefore be linked to communicative competency.

Translation

Although they have not been viewed in line with a communicative approach to learning language, translation strategies have been advanced over the acquisition of linguistic structures or vocabulary (García, 1995). In his work, Valdeón García (1995) aimed to see how translation strategies can assist both the learner and the teacher in the teaching and learning processes. This was done by showing students' errors when translating into the language they were learning which opened an avenue where the teachers improved their teaching skills and standards (García, 1995). In doing this, the strategy focused on learning in the class and was used in order to achieve a better underlying understanding of the language being learnt and communicative competence. Furthermore, Bibiana & Marín (2013) view translation as a teaching strategy that promotes collaborative learning, where learning and learners are guided by teachers.

Code switching

Sultana and Gulzar (2010) defines code-switching (CS) as when bilingual individuals utilise two languages to communicate or make meaning. Furthermore, Maluleke (2019: 2) describes CS as a 'communicative practice where the speaker skilfully switches from one language to another without disturbing the flow of ideas'. It is important to note that this CS occurs in both bilingual and multilingual settings where speakers switch from one language to another for a specific purpose.

There are different reasons identified by Sultana and Gulzar (2010) regarding why CS occurs and makes speakers code-switch inter-sententially or when they need an equivalent word of one language in the other language. Furthermore, researching in Pakistan, Shahnaz (2015) argues that CS is to be utilised especially for beginners who are learning a language because CS manages to bridge between the two languages that students are learning. Furthermore, CS is viewed as a useful tool for interacting in particular social interactions. Quite significant in Shahnaz's (2015) work is that teachers need to be aware of the demands of everyday classrooms and they are to modify their methodologies to meet the demands of these classrooms.

Closer to home, Mokibelo (2016) recently worked in CS primary schools in rural and urban areas in Botswana, investigating the implementation of the language in education policy where teachers were observed while teaching. CS is at times used as a communication phenomenon, in which learners are offered an opportunity to speak and comprehend certain concepts, with the idea of facilitating classroom interaction and to move from the known to unknown (Mokibelo, 2016). Thus, he explains further, CS can be viewed as a necessity in the classroom, in particular in multilingual classrooms.

It has been argued that code switching is used by teachers to make meaning in the classroom, and to disseminate knowledge to learners in linguistically diverse classrooms (Maluleke, 2019). Maluleke (2019) argues that use of only English in the classroom is seen as a challenge by teachers, especially when they teach learning areas such as Mathematics. He then investigated how CS was utilised as a strategy and tool to empower learners to improve their performance in Mathematics. Maluleke's study concluded that CS offers better learning outcomes when it is utilised efficiently in the learning process.

Translanguaging

Translanguaging was developed in Welsh education in the 19th century, where the idea of English and Welsh as languages emerged and language synergies were recognised (Krause & Prinsloo, 2016). García and Wei (2014) and Hornberger and Link (2012) support this view of translanguaging as they perceived and promoted it as a strategy for bilingual, linguistically diverse and minority language classrooms in their work. This idea is reinforced by Krause and Prinsloo (2016). Quite evident is that CS focuses more on bilingualism whereas translanguaging focuses on multilingualism. García and Wei (2014) argue that translanguaging in bilingual and multilingual classrooms aims to make learning possible where learners' English proficiency is low and teachers serve as facilitators in class. Thus, translanguaging as a multilingual pedagogical strategy puts learners at an advantage and helps them to comprehend better.

A recent study by Ticheloven, Blom, Leseman and McMonagle (2019) offered three reasons as to why translanguaging is a necessary and usable pedagogy. According to Ticheloven *et al.* (2019), translanguaging is a recognised approach and has grown quickly in the education fraternity. The first reason for this is that those in multilingual spaces organically use translanguaging anyway, whether this is led by an educator or not. The second reason is that translanguaging pedagogy responds to the ever-existing concerns over poor academic performance and the general well-being of the learners. (I would add that in South Africa such learners who bear the brunt of poor academic perfomamce are those from previously

disadvantaged indigenous language backgrounds.) These learners are not fully allowed to tap into their linguistic repertories to make learning meaningful (García & Wei, 2014; Ticheloven *et al.*, 2019). Translanguaging therefore calls for the learners' neglected linguistic repertoires to be legitimised (Guzula *et al.*, 2016), so all the learners are allowed to use their languages in acceptable education and formal education even if the teacher does not know these languages (García & Wei, 2014; Ticheloven *et al.*, 2019). A third reason is that translanguaging has the potential to benefit not only those whose languages have been neglected but all learners and students even those whose languages have been prioritised. This occurs where learners and students can be encouraged to value and utilise the richness of linguistic diversity to their advantage and to connect the communities further (García & Wei, 2014; Ticheloven *et al.*, 2019).

Furthermore in South Africa, a number of authors (Kerfoot & Simon-Vandenbergen, 2015; Makalela, 2016; Wang & Wang, 2016) have been at the forefront of promoting translanguaging as a pedagogical strategy. In particular Makalela (2015) argues that translanguaging would be of great benefit in South African education contexts as it seeks to eradicate monolingual bias, and promotes multilingualism as a teaching and learning norm. Guzula, McKinney and Tyler (2016) recently called for the legitimising of African languages in South African classrooms, where languages for meaning making are not used in fear by teachers, but with the intention to create meaning in a learning environment.

Nonetheless, it is important to note that translanguaging as a pedagogy for multilingual contexts also has some challenges. Cenoz and Gorter (2017) note that some of the difficulties of translanguaging as a pedagogical strategy are associated with the emergence of this new approach, which is different from the better-known approaches of code-switching and translation. As Cenoz and Gorter (2017) explain, such difficulties may be associated with both a conceptual understanding of the notion of translanguaging as well as its implementation. In addition, translanguaging as a pedagogical tool seeks to question the well-established monolingual traditions in language teaching. In my view, as much as this is a challenge, translanguaging can also be an advantage when the monolingual spaces realise the affordances of translanguaging.

The above strategies which are translation, code switching and translanguaging are prevalent in linguistically diverse classrooms and thus it is necessary that these are defined and used in this current study. This is because preservice teachers may use any of these strategies, as will be shown in the data presentation and analysis in Chapters Six and Seven. Thus, the following

section will briefly outline multilingualism as a norm in South Africa and in South African classrooms in particular.

3.3 MULTILINGUALISM AS A NORM IN SOUTH AFRICAN SCHOOLS

As has been discussed in Chapter One and in the sections above, at the helm of the South African Constitution and language policies lies an idea of multilingualism which is neither implemented nor followed as much as one would imagine (Plüddemann, 2015). A part of this chapter is to review and illustrate the above argument and further argue for the importance of multilingualism both in South Africa and in this study. It is also important to review the historical development of different South African language policies as they provide an interesting background against which to measure and realise the current status of languages in the country (Dugmore, 1991).

As early as the 1990s, Dugmore (1991) shed light on the need for the South African people to communicate across the spectrum (meaning to at least acquire one African language). At the time, he argued that the speakers of the minority languages in the country at the time, who spoke the two official languages, English and Afrikaans, had little or no need to learn the languages of the majority, 'as they believe there is inherently little to be gained from this' (Dugmore, 1991: 54). (Previously disadvantaged languages such as isiXhosa are included in this.) Nearly three decades later, these arguments are still persistent in South Africa and a number of scholars (Makoe & McKinney, 2014; Maseko & Kaschula, 2009; Mayaba, 2016, 2015; Norton, 2014; Van Der Walt & Klapwijk, 2015) one way or another have argued that Afrikaans and English schools need to add African languages. This is based on demographic changes in such schools, where they no longer offer education to Afrikaans and English speakers only, as was the case prior to 1994. The current study adds to this notion by advancing a clear argument that English and Afrikaans students who are to become teachers need to be ready for the multilingualism that South African schools present today. In 2020, this is still a pervasive issue. Molate and Tyler (2020) offer some insights into what obstructs the teaching of African languages in schools and allowing these languages to be used by speakers for the purposes of meaning making. This means that the policies are not implemented as effectively as they could be.

Linguistically diverse classrooms are not only a South African phenomenon but are a reality in the world today, particularly in Africa. As Kiramba (2014: 49) explains, 'most African countries are multilingual'. Kiramba (2014) paints a picture of how the use of one language (which is English in many cases) with multilingual learners impedes their learning. The learners will spend most of the time in the classroom keeping silent because they do not understand the

teacher, and they end up memorising the work for examination purposes (Kiramba, 2014). As a result, many learners in African schools fail due to the lack of proficiency in the language of learning and teaching (LoLT). Thus, it has become imperative for African countries to find ways of preparing preservice teachers for this reality. Further, Bokamba (2014) shows that multilingualism is a pervasive phenomenon and thus pedagogical approaches should be cognisant of this fact, so as to meet African children halfway and, I would add, open avenues for learning that makes meaning and which matters for such children.

Additionally, recent work by Kathleen Heugh shows that there is an urgent need for teachers to engage with the linguistic diversity of learners (Heugh, 2015). At the same time, Plüddemann (2015) points out the need to realise that there are still monolingual habits which should be eradicated. These habits can be eliminated by realising that learners' resourcefulness cannot be neglected when it comes to diverse multilingual classrooms and even playgrounds (Plüddemann, 2015). Thus, multilingualism in South Africa cannot be neglected, as there is resourcefulness in being multilingual. This is why the draft design principles as outlined in the next section were developed.

3.4 DRAFT DESIGN PRINCIPLES

According to Herrington and Reeves (2011), design principlese are useful to guide the design and development of learning environments, which is based on sound practical and theoretical principles. Student engagement is then promoted and guided through these design principles (Herrington & Reeves, 2011). Pertinent to the design principles is that they enable the development of theories of learning and instruction that are based on context.

The problem identified in this study is the issue of Afrikaans- and English-speaking preservice teachers who need to be supported in order to function in linguistically diverse classrooms. This support was done in the module as outlined in Chapter Five, equipping students to speak isiXhosa for communicative purposes with their learners in their Foundation Phase classrooms. The principles were therefore developed based on two main pillars of the study, namely teaching and learning isiXhosa for communicative purposes and its functional use in classes where there are isiXhosa-speaking learners. The section below aligns with these two broader pillars, outlining the draft design principles and how they fit within the pillars. In a nutshell, these pillars are what Abdallah and Wegerif (2014) see as an integral part of DBR, which is to improve both theory and educational contexts.

These principles are referred to as draft design principles because they are refined, tested and updated or modified in each iteration cycle based on the outcomes of the analysis of the data (questionnaire, observations and focus group discussions). Leading scholars in design-based research such as Easterday, Lewis and Gerber (2014), Easterday, Rees Lewis and Gerber (2017), Herrington, McKenney, Reeves and Oliver (2013) and Herrington *et al.* (2010) emphasise the significance of continuously reviewing the literature, which effectively helps in modifying and updating draft design principles as the study develops. In the two iterations followed in this study, the process was followed and repeated in each cycle to modify its principles and to consider how these principles informed the questions in the study and all the iteration cycles.

According to Van den Akker (1999) and later recapitulated by Herrington and Reeves (2011), design principles need to connect to an action or activity and be precise within the learning environment. This means that the principles should inform the identified solutions and pedagogical approaches and practices in the study.

The following model for capturing these proposed draft design principles is adapted from the work of van den Berg (2017). I have added corresponding descriptions and skills sets which the draft principles seek to develop.

These design principles are crucial for this study for two reasons. First, they informed the intervention of the study and second, they are linked to the literature that was reviewed (Herrington *et al.*, 2007). Accordingly, below are the draft design principles applicable to the study. These principles were utilised in order to inform the course of the entire study.

Table 3.1 Draft principles

Draft principles: ***Principles relating to pedagogy and language acquisition***	**Description**	**Skill sets required by the principles**	**References**
Enable students to interact with isiXhosa learners.	Students need to be allowed to interact with their isiXhosa peers. Create tasks that will make students go out of their way to speak with isiXhosa speakers.	Enhances communicative competence	Preservice teachers and facilitator
Equip students to work with multilingual learners in schools. **Prepare student teachers for multilingual contexts/linguistically diverse classrooms.** **Increase students' linguistic abilities**	Students should be able to function in multilingual classes. Engage learners who speak isiXhosa and other languages. Create conducive space for learning. Allow learners to express themselves without fear.	Increases students' confidence. Language integration skill is utilised.	Wang & Wang (2016) Maseko & Kaschula (2009); Mayaba (2016) Harrop (2012)
Provide preservice teachers with basic conversational, reading and writing abilities.	Students must understand the language. They must be able to master skills such as speaking and reading. Conversations with learners facilitated by the students with the language they have learnt will be important.	Enables students to integrate languages. Equips students with skills of conversing between languages.	Wang & Wang (2016)

Draft principles: ***Principles relating to pedagogy and language acquisition***	**Description**	**Skill sets required by the principles**	**References**
Assist students to learn vocabulary and express themselves in dialogues and other forms of oral expressions		Boosts the confidence of the teachers.	Mayaba (2016); Wang & Wang (2016)
Create and increase motivation among the student teachers. **Acquire language to boost motivation among students.**	Learning needs students to be motivated. Activities are set up in such a way that students are constantly engaged in isiXhosa. Language is functional in a sense that students will come across the themes covered in schools.	Confidence. Language skills increase when motivated to learn.	Kese (2012) Harrop (2012)

Draft principles: ***Principles relating to pedagogy and language acquisition***	**Description**	**Skill sets required by the principles**	**References**
Teach the language so that students can demonstrate a deep-seated respect for its culture. **Lead to better intercultural awareness**	Language and culture are intertwined. Teaching students language means they grow respect for the culture and the people who speak the language.	Move between cultures with understanding and appreciation. Fosters cultural tolerance.	Mavela (2019) Harrop (2012); Maseko & Kaschula (2009)

3.5 CONCLUSION

As highlighted in this chapter, there are a number of themes that have influenced this study. In the first section of this chapter, communicative competence and its features were outlined, as described by different scholars. Furthermore, the chapter has discussed the complexities of linguistically diverse classrooms, arguing that the prevalence of linguistically diverse classrooms in South Africa be addressed with proper teacher preparation. Moreover, the chapter has pointed out that communicative competence has to realise four strands of language learning, namely, grammatical, sociolinguistic, and strategic and discourse competences. These are to be seen in partnership when teaching the language. Furthermore, the chapter has highlighted the importance of language integration in the classroom and in this regard CLIL is significant. The 4 Cs were discussed as they present an integrated and collaborative approach in enabling teachers to navigate teaching and learning in the classroom. The chapter has also presented pedagogical approaches that are utilised in linguistically diverse classrooms, namely, translation, code switching and translanguaging strategies. Furthermore, this chapter has acknowledged and presented multilingualism as a norm in South Africa and thus confirmed that teachers need to be equipped for these multilingual realities in order for them to function more effectively. Finally, and pertinent to this study was the presentation of the draft design principles, which were developed in collaboration with practitioners and preservice teachers, as well as a literature search.

CHAPTER 4
RESEARCH METHODOLOGY: PHASE THREE OF DBR

'A philosophical stance or worldview that underlies and informs a style of research' (Sapsford, 2006: 175).

4.1 INTRODUCTION

The previous chapter examined teaching and learning in linguistically diverse classrooms and language acquisition by providing a comprehensive discussion of some of the commonly used strategies in the management of linguistic diversity as well as strategies used when teaching language for communicative purposes. Based on the literature review, it is evident that there is a need to utilise different languages in the classroom in order for learners to comprehend meaning, particularly in the Foundation Phase. In addition, it is vital to equip English- and Afrikaans-speakers to work with diverse learners as both majority- and minority-language children are represented in their classrooms. The chapter also presented multilingualism as a context-specific phenomenon, which should be studied within this specific context.

The current chapter will examine the methodology of the current study. Henning (2010: 36) contends that the methodology chapter is about 'reasoning what the value [of methods] is in a study and why they have been chosen' while Holliday (2007: 42) asserts that it is about the principles underlying how the study will unfold moving forward. The current chapter therefore discusses the research paradigm (a philosophical stance taken). Subsequently it will discuss the methodology, research design and research process used to develop interventions to prepare preservice teachers for linguistically diverse classrooms. This chapter presents the four phases of design-based research (DBR) as postulated by Herrington, McKenney, Reeves and Oliver (2007) and Herrington and Reeves (2011), and these four phases are developed with the most recent steps of DBR as described by Easterday *et al.* (2017).

4.2 RESEARCH PARADIGM

In any research, it is important that the position in which a study operates be taken. This is referred to as a research philosophical position or a research paradigm, also sometimes referred to as different world views. The term 'paradigm' emanated around the 15th century from the Greek word *paradeigma* and translates as 'pattern' or 'model'. It was used for the first time by Kuhn (1962) in his work *The Structure of Scientific Revolutions*. In this, Kuhn (1962) was trying to make meaning of the conceptual frameworks of scientists and this offered reasonable and opportune ways of examining problems and finding solutions to such problems. Creswell (2007, 2015) refers to research paradigms as 'philosophical worldviews' and labels these worldviews as a general direction about the world and the nature of research that an investigator embraces. Additionally, Guba and Lincoln (1994) define a research paradigm as the educational researchers' belief system that is used to guide any research action being taken. Smit (2010: 15) explains that a research paradigm is 'interrelated sets of assumptions, concepts and propositions that constitutes a view of the world'. An investigator or researcher embarks on a research study with these worldviews, which are guided by their area of specialisation, and effectively enable the researcher to choose a certain research approach such as qualitative, quantitative or mixed methods. Furthermore Guba and Lincoln, (1994: 107) put this quite succinctly when they define a paradigm as

> a set of basic beliefs (or metaphysics) that deals with ultimates or first principles. It represents a worldview that defines, for its holder, the nature of the "world," the individual's place in it, and the range of possible relationships to that world and its parts, as, for example, cosmologies and theologies do.

Kivunja and Kuyini (2017: 26) state that a paradigm is recognised as a man-made construction, which elicits principles as to where the scholar 'is coming from so as to construct meaning embedded in data'. Shannon-Baker (2016) argues that there needs to be a conscious use of paradigms which, in return, can offer a framework for researchers in order to enable and assist them to direct their decisions when they embark on the process of research. She further maintains that paradigms have the potential to support novice researchers and help them align their choices and their values in their studies.

It can be seen from the above definitions that the most persistent argument when it comes to defining paradigm is the fact that it evokes the researcher's beliefs about the world and the beliefs and principles that moulds how the researcher perceives the world and comprehends and acts within the world.

Furthermore, there are four dimensions or elements realised in this philosophical understanding, namely ontology, epistemology, methodology and axiology (Guba & Lincoln, 1994; Kivunja & Kuyini, 2017). These are the dimensions used by researchers to elicit and understand patterns, structures and frameworks that are found in the research itself. Furthermore, a researcher needs to be grounded in one of these elements as it has an influence on what is to be studied, how it should be studied and how the results of what is being studied will be interpreted and shared (Kivunja & Kuyini, 2017).

For the purposes of this study, it is important to explain these four elements which make up the research paradigm because these elements encompass the basic assumptions, beliefs, norms and basic values of the paradigm (Kivunja & Kuyini, 2017). These elements, as they are presented in Figure 4.1 below, should be seen in collaboration with each other throughout the entire research project. The diagram further demonstrates that these elements cannot stand on their own. The overlap of the circles clearly indicates and confirms this. Furthermore, Kivunja and Kuyini (2017: 38) elaborate on the importance of the relationship between these elements because 'the methodological implications of paradigm choice permeate, the research question/s, participants' selection, data collection instruments and collection procedures, as well as data analysis'.

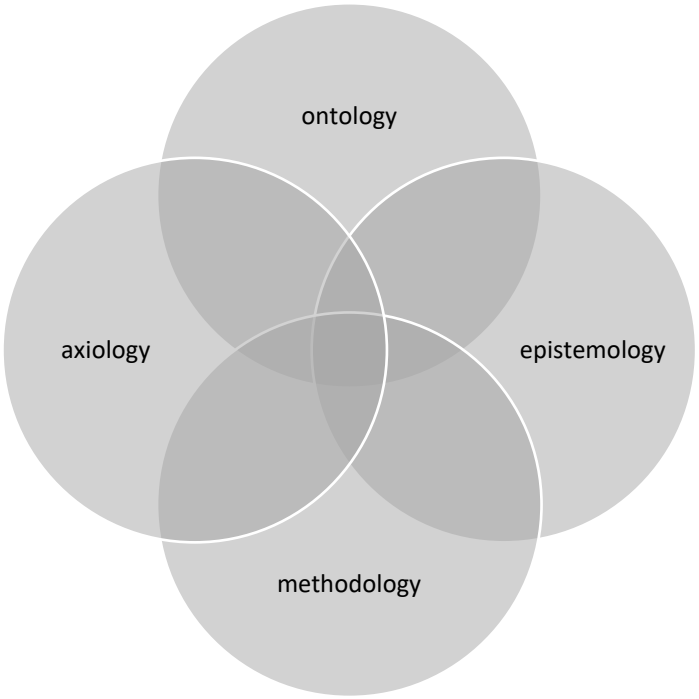


Figure 4.1 Four research paradigm elements (Kivunja & Kuyini, 2017)

- *Epistemology* is how researchers come to realise and know something, how the truth and reality is known and to further interrogate what counts as knowledge in the world

(Guba & Lincoln, 1994; Kivunja & Kuyini, 2017). According to Kivunja and Kuyini (2017), epistemology as an element of a paradigm has to do with the foundations of knowledge. It examines its nature and form, how it can be assimilated or developed and, later, how it can be communicated. Thus, the onus rests on the researcher to ensure that this human knowledge and how it is understood is then utilised to extend, broaden and deepen the field of the research or the phenomenon being researched (Kivunja & Kuyini, 2017). Schwandt (1997, in Kivunja & Kuyini, 2017: 27) explains epistemology as the study of the nature of knowledge and justification (and, I would emphasise, of what is being studied). Furthermore, it is vital that the researchers position themselves in the context of what is being researched and further discover what is new (and again, I would emphasise, what needs to be developed further), considering what is already known (Kivunja & Kuyini, 2017). This element does not stand alone but is linked with *ontology*.

- *Ontology* deals with the form and nature of reality and the interrogation of what can be known about it (Guba & Lincoln, 1994). Furthermore, Guba and Lincoln (1994: 180) ask some questions regarding what can be known about the world, how things really are, and how things really work to enable a researcher to comprehend ontological positions. In answering some of these questions, Kivunja and Kuyini (2017) elaborate that ontology is about the assumptions that are made by human beings and how these are made with the intention of realising that something makes sense or is real. The ontology of the paradigm 'is the philosophical study of the nature of existence or reality, of being or becoming, as well as the basic categories of things that exist and their relations' (Kivunja & Kuyini, 2017: 27). The underlying belief system of a researcher is interrogated about the nature of being and existence. Ontology enables a researcher to make philosophical assumptions about the nature of reality and is linked to the methodology because it enables the researcher to make meaning of the data gathered (Kivunja & Kuyini, 2017).
- *Methodology* is concerned with how the researcher can go about discovering what is believed can be known (Guba & Lincoln, 1994). Methodology is broadly explained as the gathering of data, participants, instruments used, and data analysis. In essence, methodology refers to the research design, approaches, methods and procedures used when conducting research (Kivunja & Kuyini, 2017).
- *Axiology* refers to the basic planning of the research. According to Kivunja and Kuyini (2017), this is a philosophical understanding of making and understanding the idea of behaviour that is right and wrong when conducting research. As much as this element

> is at times not mentioned, it forms a vital part of the paradigm. It addresses the question of the nature of ethical behaviour and ethics in research. Kivunja and Kuyini (2017: 28) explain that 'is important to consider your regard for human values of everyone that will be involved with or participate in your research project'.

These elements are guided by the different dominant research paradigms which make it necessary for a researcher to take a stance. Different paradigms have developed and changed over the years. In the field of research, positivist, interpretivist/constructivist, critical theory and pragmatic paradigms have been proposed. All these paradigms are briefly outlined below. However, the *pragmatic paradigm* has been adopted and utilised in this study as a philosophical stance.

Positivism is well known as a world view of the scientific research method when investigating a certain phenomenon. Research done utilising this paradigm depends on deductive logic, 'formulation of hypotheses, testing those hypotheses, offering operational definitions and mathematical equations, calculations, extrapolations and expressions, to derive conclusions' (Kivunja & Kuyini, 2017: 30). The *constructivist/interpretivist paradigm* is concerned with subjects or participants being put in a position where they can interpret the world around them. Comprehending the subjective world of human experience (Guba & Lincoln, 1994) is what this paradigm seeks to achieve. In this paradigm, each and every stride that is made is done so in order for the researchers to understand and 'get into the head of the subjects being studied' (Kivunja & Kuyini, 2017: 33). *Critical theory* is concerned with historical realism where it is argued that reality is modified over time by political, cultural, social, economic, ethnic, and gender values (Guba & Lincoln, 1994; Scotland, 2012).

The *pragmatic paradigm* is concerned with reality as an ever-changing, negotiated, discussed and interpreted phenomenon, arguing that truth or reality cannot be found by using one scientific method (Guba & Lincoln, 1994; Kivunja & Kuyini, 2017). According to Kivunja and Kuyini (2017: 33),

> … for approaches to research that could be more practical and pluralistic approaches that could allow a combination of methods that in conjunction could shed light on the actual *behaviour* of participants, the *beliefs* that stand behind those behaviours and the *consequences* that are likely to follow from different behaviours.

Furthermore, Feilzer (2010) explains that the pragmatic paradigm is offered as an alternative to the positivist and interpretivist paradigms and it looks at the phenomenon to be researched and

the results of such research. It is important to note the reason why pragmatism is adopted and is seen as an alternative paradigm. It overlooks the contentious issues of reality and truth and is seen as one that acknowledges multiple realities when it comes to empirical research. Therefore, no single point of view can be used in solving problems in the real world and can offer a comprehensive picture of the phenomenon to be investigated (Feilzer, 2010).

As a result of this logic offered by the theory, it gave rise to the idea that there had to be a paradigm that adopted the qualitative research method as a way to understand human behaviour (Kivunja & Kuyini, 2017). In this study, different methods (guided by the qualitative approach) are utilised as discussed below in Section 4.3., data collection methods. The methods used included observations, focus group discussions, teaching and learning. Thus, the pragmatic paradigm was adopted as a research stance. The pragmatic paradigm necessitates that a researcher finds a method that answers questions and solves problems. As discussed in Section 4.3, research design, design-based research fits in well with the pragmatic paradigm, hence its utilisation in this study.

David Morgan (2014) alludes to the above discussion and further postulates the pragmatic paradigm as social research. He offers the pragmatic paradigm as a philosophy which is oriented towards problem solving. It is in pragmatic research that a researcher realises that a problem is analysed and solved as a human activity. Pertinent in Morgan's work is the juxtaposition of pragmatism with Dewey's concept of inquiry as the basis of research, where he describes the systematic approach to inquiry (Morgan, 2014). In this, Morgan offers the five steps of inquiry as seen in Dewey, namely, identifying the problem, finding ways to define the problem, devising means and actions to respond to the problem, and evaluating and taking action to address the problem. This approach links to DBR as outlined in Section 4.3, research design, and further confirms the stance adopted in this study.

The paradigm of pragmatism emphasises the importance of experience in creating knowledge as well as a pragmatic approach to choosing research methods that are fit for purpose. Shannon-Baker (2016: 322) presents pragmatism as characterised 'by an emphasis on communication and shared meaning-making in order to create practical solutions to social problems'. This is clearly relevant to this study, where the goal is to examine practical experiences to improve the language proficiency of the English and Afrikaans students and to see the implementation of policies as they are used at school.

Pragmatism supports research designs that recognise the value of collecting and analysing both qualitative and quantitative data (Morgan, 2014). This study utilises methods that generate only

qualitative data (in the form of discussions, observations and focus group discussions). Qualitative data is adopted in this study because it offers opportunities to the researcher, students and stakeholders to create practical solutions to social problems, specifically issues of language in education.

4.3 RESEARCH OBJECTIVE AND QUESTIONS

It is important to examine the research objectives and questions as they align with the methodology. In South Africa, the Incremental Introduction of African Languages (IIAL, 2014) and Minimum Requirements for Teacher Education Qualifications (MRTEQ, 2015) language policies encourage teachers to function in linguistically diverse classrooms where previously-disadvantaged South African languages are present. However, less importance is placed on equipping preservice teachers for such classrooms and the reality of South African classrooms. Against this background, the objective of this study was to investigate how African languages can be positioned in teacher education to capacitate English- and Afrikaans-speaking student teachers to meet the communicative demands of teaching in linguistically diverse, multilingual and multicultural South African classrooms.

As outlined in Chapter 1, the central research question that guided the overall objective of the study is as follows:

How is teacher education preparing student teachers to function in linguistically diverse classrooms?

The central question was then sub-divided into the following sub-questions:

- How are non-isiXhosa-speaking student teachers being prepared to teach in classrooms which include isiXhosa-speaking learners?
- What factors in the isiXhosa teaching and learning programme in the B.Ed. at Stellenbosch University contribute to the success or otherwise of student teachers' ability to converse in isiXhosa?
- What curriculum design principles would contribute to better communicative competence in isiXhosa amongst student teachers?
- What teaching strategies promote better communicative competence in isiXhosa amongst student teachers?

4.4 RESEARCH APPROACH

Qualitative methods were used to collect and analyse data, and were chosen because they are utilised to understand how people interpret their experiences, and what sort of meaning people attribute to these experiences (Merram & Tisdell, 2016). A qualitative approach was used so that there could be effective interrogation of the dynamics and chequered context of education practice (Hanekom, 2019). The way in which this method was applied in this study is discussed in the section on data collection. In addition, and pertinent to this study, qualitative methods are often used with the design-based research (DBR) methodology.

DBR evolved towards the end of the 20th century as a practical research methodology (Goff & Getenet, 2017; Herrington & Reeves, 2011; Terry Anderson & Shattuck, 2012) that is viewed as bridging the gap between research and practice in the classroom. The terminology to describe the same methodology has changed over the years from Brown (1992) who called it 'design experiment' to 'educational design research' (McKenney & Reeves, 2012) and 'design based research' (Herrington & Herrington, 2006). In this study the term DBR has been utilised.

Design-based research has been characterised as a messy process which requires revision, social interaction and utilisation of co-participant design and analysis (Laurillard, 2012, in van den Berg, 2017). It is important to highlight that DBR differs from action research (AR) for various reasons. For example, it is informed and guided by theory from the beginning, which guides both the theory and design of the learning process and informs and supports these practices in the process. At the same time there are also similarities between these two research methodologies in that they both seek to research and develop what happens in practice, which is done through cycles of action and reflection (van den Berg, 2017).

According to the Design-Based Research Collective (2003) and reiterated by van den Berg (2017) and Wang and Hannafin (2004), in DBR there are high chances of generating innovative learning and teaching settings. DBR further increases the capacity for educational innovation in that it consolidates design knowledge and develops contextually-based theories (DBR Collective, 2003). Additionally, Wang and Hannafin (2004: 02) offer a definition of DBR as follows:

> Design-based research is a research methodology aimed to improve educational practices through systematic, flexible, and iterative review, analysis, design, development, and implementation, based upon collaboration among researchers and practitioners in real-world settings, and leading to design principles or theories.

Wang and Hannafin (2004) present five key characteristics of design-based research, which further highlights DBR as justifiable for the current study. These characteristics are summarised as follows:

- Pragmatic research goal – in DBR there is an intersection postulated between research and practice, which expands practice as much as possible. It is important in the theory that the principles developed are improved in practice.
- Real world contexts – DBR is conducted in real-world contexts in interaction with participants in the field.
- Interactive, iterative, and flexible research process - DBR is significant because of its iterative cycle of design, enactment, analysis and redesign. It is through these cycles that theory is progressively formed and updated based on the data that has been gathered in each iteration and implementation stage. Implicitly, and for reasons of positionality, the DBR process requires a researcher to balance the roles as a researcher and a designer.
- Integrative research methods – DBR maximises and utilises the value of different methods, which increases the credibility of the study (Wang & Hannafin, 2004).

Furthermore, Anderson and Shattuck (2012) posit that DBR is a methodology that is meant to increase the impact of educational research on practice. This methodology therefore expands on the opportunities that can generate novel learning and teaching environments, and promote theories that are based on contexts of teaching and learning (DBR Collective, 2003). Additionally, DBR methodology offers enormous benefit in that it enhances the professional development of the people involved (Herrington *et al*., 2007). As a researcher, one is allowed to investigate and then improve pedagogical approaches to teaching and learning. Furthermore, design-based research is an approach that has the intention of producing new theories, artefacts, and practices that could potentially impact learning and teaching in natural and authentic settings (Herrington *et al*., 2013). In addition to this, Herrington and Herrington (2006), Herrington, Reeves and Oliver (2009, 2010), Herrington and Reeves (2011), and Wang and Hannafin (2004) define DBR as a systematic but adaptable methodology intended to advance educational practices through iterative analysis, design, development, and implementation, based on collaboration amongst researchers and practitioners in authentic world settings.

This methodology was chosen for this study because there are certain features which set it apart from other methodologies. Anderson and Shattuck (2012), Easterday, Rees Lewis and Gerber (2018), Herrington and Herrington (2006), Herrington *et al.* (2010) and the DBR Collective (2003) give a variety of reasons as to why DBR in particular is important in education research and intersects research and practice (and, I would add, to a large extent informs and influences

policy). Furthermore, Easterday, Lewis and Gerber (2014) and Easterday *et al.* (2017), propose six steps of iteration which enable DBR researchers to advance the methodology. These six steps, as outlined in Easterday *et al.* (2014: 319) are 'focus on the problem, understand the problem, define goals, conceive the outline of a solution, build the solution and test the solution'. As shown in Figure 4.2 below, these steps interact throughout the DBR research process. The idea behind what is shown in Figure 4.2 was to better understand and define DBR as a research methodology. Easterday *et al.* (2017: 21) offer what they call a formal definition of DBR as follows:

> Educational design research is a meta-methodology conducted by education researchers to create practical interventions and theoretical design models through a design process of focusing, understanding, defining, conceiving, building, testing and presenting, that recursively nests other research processes to iteratively search for empirical solutions to practical problems of human learning.

The above definition is not different from the one offered by Wang and Hannafin (2004). A juxtaposition of these two definitions clearly indicates that the consensus on and importance of DBR is the fact that it is a process that requires rigorous iteration, with an emphasis on collaboration. In this, theory and application intersect continuously, as theory gets its purpose from application and the application gets its power from theory (Easterday *et al.*, 2017). Additionally, DBR research as understood over the last two decades is a methodology that has the potential to 'bridge the chasm between research and practice in formal education' (Anderson & Shattuck, 2012: 16). This further connects with the following section which shows that DBR has to happen in authentic contexts.

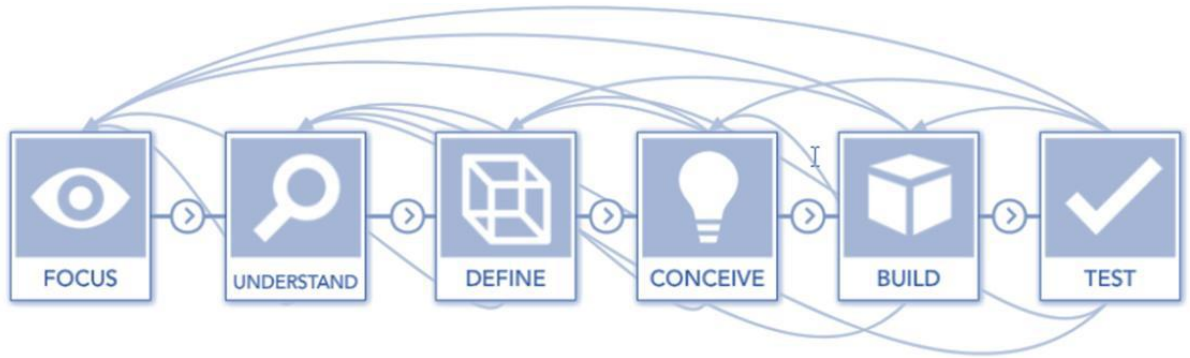


Figure 4.2 Phases of DBR (as taken from Easterday *et al.*, 2014, 2017).

It is argued that DBR does not just focus on design but is situated in authentic educational contexts (Herrington *et al.*, 2010b). In her Master's dissertation in 1997, Herrington discussed the concept of authentic learning and identified a variety of fundamentals which she argued can

be applied to educational practice. Important to take from Herrington's work, and as indicated by Herrington *et al.* (2010), are the following authentic principles, all of which are useful for the current study.

The first principle is to create authentic contexts that reflect the way in which the knowledge will be used in real life. It is important that the students be exposed to this context in a way that will embrace all facets, so as to provide the purpose and impetus for learning and afford a sustained and complex environment that can be interrogated at length by those involved. This further means that even before the work commences, the educator needs to ask students questions about their interest in the course, and where and how they are going to apply the knowledge gained. Furthermore, van den Berg (2017: 38) sheds light on the big 'difference between real-life and in-school problem solving, where problems need to have depth, complexity and duration and not seem artificial, with little relevance to students'. This then leads to a second principle.

The second principle reflects a need to provide authentic tasks to students where they are given an opportunity to interact with the learning environment and demonstrate their skills in those tasks. As a designer or a teacher, one has to ask these questions about the tasks. In the real world:

- What sort of activities utilise the knowledge, skills and attitudes that are the focus of the course?
- To what extent is such knowledge applied to answer real-world questions and solve real-world problems?

These tasks and their activities are at the heart of student involvement in formal learning contexts. Furthermore, van den Berg (2017) adds that this is a core component in the design of the authentic learning environment. Relating this principle to this study, students will be in schools where they will be expected to demonstrate their knowledge of isiXhosa acquired from the module in real life contexts.

The third principle would be to provide access to expert performances and the modelling of processes. The students must be afforded an opportunity to access professionals in the industry and, if possible, collaborate with other students.

The fourth principle would be to provide multiple roles and perspectives where students are exposed to different viewpoints on the topic and to encourage students to utilise different angles when interpreting their work.

The fifth principle would be to support collaborative construction of knowledge and tasks, where the aim is not to individualise students' success. It is important to realise that in the real world there is more collaboration than individual assessments.

The sixth principle would be to endorse and encourage reflection to enable students to practise abstract thinking while they are immersed in authentic contexts and finishing authentic tasks.

The seventh principle would be to promote articulation to enable tacit knowledge to be made explicit. This principle requires students to have continuous chances to discuss and work on learning in a collaborative manner, where they present during class.

The eighth principle highlights the importance of coaching and scaffolding by the teacher at critical times. Learning in authentic contexts requires a teacher who will not just teach but who will facilitate and guide the students.

The ninth principle would be to provide for authentic assessment of learning within the tasks. This requires students to exhibit the knowledge gained as learning progresses, until the last stage has been reached.

The challenge with learning isiXhosa for communicative competence in my teaching setting is that the students do not get opportunities to practise the language in authentic settings. This is due to limited time as well as the fact that there are fewer people who speak isiXhosa with whom students can speak and use the language. Furthermore, Ozverir, Herrington and Osam (2016) would confirm this in their work, i.e. that in many instances students are limited to activities done in lessons and in the classroom without being given an opportunity to practise the language they are learning in authentic settings.

One of the core aspects of this study, which was discussed in detail in Chapter Three, argues for the importance of allowing students to speak isiXhosa in authentic settings. In doing so, they will be able to speak the language for communicative purposes and to make meaning when speaking to speakers of the target language. Additionally, in order to achieve this, students are to be actively involved in 'meaningful communication as they learn with the help of authentic tasks relevant to their needs' (Ozverir *et al.*, 2016: 484). Simply put, if after completing a course or module a student 'cannot use the target language in real life for real communication, and can only identify the structures in school type activities, then it cannot be said that the person has the language' (Ozverir *et al.*, 2016: 485). It is for these reasons that Herrington *et al.* (2010) have recommended a framework for authentic activities, suggesting that authentic activities be meaningful and engaging, offer depth and complexity and, as a result, give a genuine and

meaningful product that has value in its own right. It is for these reasons that the above principles are seen as suitable for the current study. The principles are to be viewed with the aim that students who are in the module will have to use isiXhosa for communicative purposes in authentic settings. This further means that the principles will be used to assist students to use the language to communicate, respond in isiXhosa and access different linguistic resources in a variety of contexts as Ozverir *et al.* (2016) further maintain.

4.4.1 Design phases

Having explained the rationale of DBR and the principles in this section, I will discuss the four different phases of DBR. These are the critical phases to be followed in order for a study of this nature to fulfil the requirements for DBR. Each phase contributes towards a full study, and each phase is vital and cannot be omitted. Furthermore, it is possible to see that the six steps offered by Easterday *et al.* (2014, 2017) when they introduce the logic of DBR are present in these four phases as presented by Herrington and Reeves (2011) and Herrington *et al.* (2010). This is why I use the design model offered by Herrington and Reeves, (2011), as I feel that it articulates the necessity of creating and refining design principles for the implementation proposed in this study. Figure 1.1 depicts and succinctly captures the model I used in this study (Reeves, 2006: 59). This figure is repeated here for the sake of convenience.

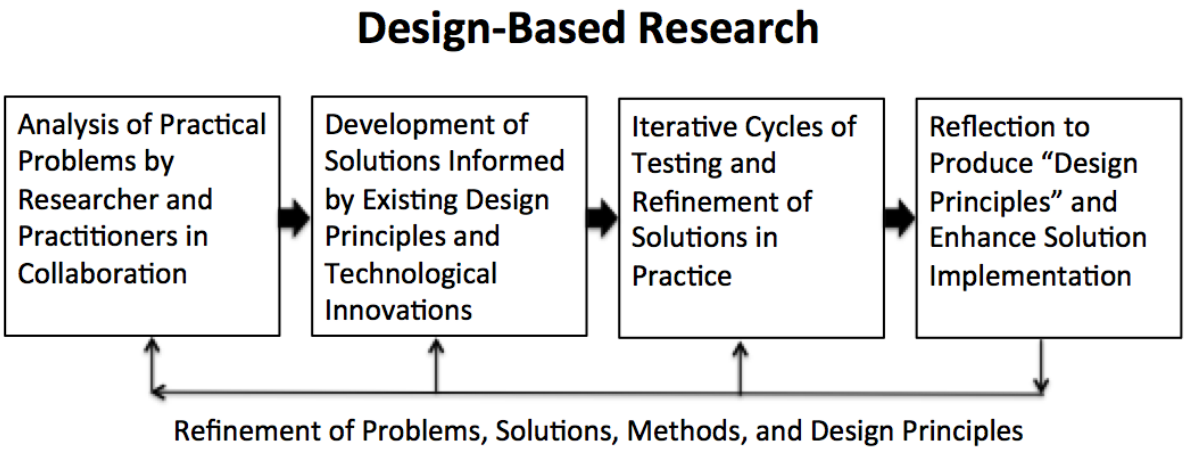


Figure 1.1 The four phases of DBR (Reeves, 2006: 59)

Phase 1: Analysis of the problem: In this phase, a researcher identifies a problem to be investigated, and creates reasons for the study to occur. This phase articulates well with some of the six steps identified by Easterday *et al.* (2017), where it is suggested in the focus step that resources and a team be gathered, purpose defined, and a needs analysis done.

In this phase there was a consultation with the stakeholders, where researchers and lecturers in the field of isiXhosa teaching were invited to offer their understanding of the topic (problem identified). The stakeholders who contributed to the development of the draft design principles were three lecturers of isiXhosa for communicative purposes at three universities in South Africa and the 2018 students enrolled in the isiXhosa Education module. Subsequent to this, there was an extensive search of literature and compilation of the research questions. Researchers, lecturers and other stakeholders examined the problem collaboratively and, during this process, the students were also consulted. As Herrington and Reeves (2011) and Herrington *et al.* (2010) would suggest, consultation can take different forms. One of the ways used in this study was to send an email as an initial step inviting lecturers and researchers who teach isiXhosa for communicative purposes to make a contribution. Furthermore, a form of consultation was done when the students who registered for the isiXhosa education module were asked to complete a questionnaire (**Appendix 1)**. The answers to this questionnaire formed part of the data and were used to further inform the teaching and learning of isiXhosa for communicative purposes. An important part of DBR is a review of the literature, found in Chapter 3, where the identified research problem was expounded on and the design principles for the design of the module were obtained.

Phase 2: Development of solutions: In the second phase, the problem is better understood and solutions developed as acknowledged during the first phase. Easterday *et al.* (2017: 09) refers to this phase as 'understand and define steps' as there is document analysis if needs be, a comprehensive literature review and ongoing conversations with the stakeholders as experts in the field.

In this study and in this phase, design principles were developed and used to plan the intervention. The design principles emanated from the literature and through collaboration with the stakeholders. A lot of work was done to ensure that the design principles were specific and related to action or what would be happening in the learning environment, as already alluded to (Herrington & Reeves, 2011), as well as to enable me to answer the research questions as raised in this study. The development of the proposed solutions, as guided by the design principles, were also realised during this stage. The design principles were developed from the initial stages of the study and expanded in this phase, and are discussed in the following chapter. The principles were also used to inform the module design.

Phase 3: Iterative cycles: In this phase, implementation and evaluation takes place in iterative cycles. Easterday *et al.* (2017) propose that in this phase, three steps happen at the same time,

namely, conceive, build and test. This is not done just once, as Herrington and Reeves (2011) would argue that chances of sufficient data are slim when only one implementation is done and thus there will be limited evidence. Furthermore, in her dissertation 'Designing authentic online community of learning experiences for higher education', Parker (2015) contends that DBR can be viewed as twofold. It can be to confirm whether the original solution was effective and secondly to explore how these original solutions can be adapted again to further advance them.

This study consisted of two full iterative cycles. In the first iteration, I tested the design principles developed in the first and second phase. When this iteration was complete, changes were made based on the observations and students' focus group discussions to improve both the design and the module so that the identified problem could be addressed in the second iteration. I reflected on (as a facilitator and researcher) this feedback from the collaborators in the study so that I could execute the areas of improvement. The discussion of these iterations and the subsequent implementation of the solutions, data gathering, data analysis, and further recommendations and conclusions are discussed in the following chapters.

Phase 4: Developing design principles: In this phase, when a learning environment or interventions have been implemented, refined and evaluated as the iterative cycles in the last phase, then the design principles are produced to form sharable and published outputs (Herrington & Reeves, 2011). Furthermore, according to Easterday *et al*, (2017), this phase is aligned with the final step where the product is communicated through various platforms. The updated and final design principles of the current study are documented in Chapter Nine.

4.4.2 Research site

The research site for the study was the Faculty of Education at Stellenbosch University. The other sites for observation were different schools in the Western Cape where preservice teachers were placed for Teaching Practice. Schools where students were expected to teach were mostly linguistically diverse. All were public schools and most of them were so-called ex-Model C schools (i.e. schools reserved for whites only during apartheid). The schools had similar organisational structures. They had well-equipped classrooms and were well looked after. The schools included some that were willing to introduce African languages as subjects. In such schools, signage such as the artefacts presented in Figure 4.3. was apparent. These artefacts were noticeable as one walked into the classrooms. They further indicate some commitment from different schools, which will be expanded on in Chapters Five and Six (data presentation and analysis). One of the reasons why the schools were selected is the fact that as participants in the study, understanding the context is vital and as Cobb (2000) would argue, one of the

unique characteristics of DBR is deep understanding of the context, which becomes useful in making the study effective.

Figure 4.3 Artefacts from visited schools

The focus was on preservice teachers during observation, and covered themes such as language integration, skills acquired from isiXhosa modules, communicative competence and confidence of the students. The themes are further presented in the chapters on analysis.

In each cycle, there was a focus group discussion (**Appendix 6**) when the students came back from Teaching Practice. In this, students had to reflect on their involvement in the project starting from the isiXhosa intensive module to Teaching Practice. In particular, they were asked to reflect on how the skills acquired were used in the real world. Authentic contexts are discussed in Section 4.4., Research Approach. This is the reflection of authentic learning and contexts as Herrington *et al.* (2009) would suggest. Other forms of data capturing included observation of teaching in the classroom and of the growth of students' communicative competence. In the module there were also short quizzes online for students to complete as they progressed in the module.

Using different forms of data gathering allowed a space for data collected and analysed to be complementary. Creswell and Poth (2018), Creswell (2007) and van den Berg (2017) discuss the importance of using different forms of data collection, as these advance certain facets of the study and its validity.

Combining different ways of collecting data results in rich insights into various phenomena to advance novel theoretical perspectives (Venkatesh, Scott & Barrett, 2013; van den Berg, 2017). In this study, I utilised some qualitative methods to comprehend the outcome of the module, and how it can be implemented for future students. A pre-module questionnaire was completed by both final final- and third-year B.Ed. students. The large amounts of qualitative data came from class discussions, observations during Teaching Practice and focus group discussions after Teaching Practice in 2018 and 2019.

4.4.3 Participants

This research and iteration cycles were conducted with third- and fourth-year Bachelor of Education Foundation Phase preservice teachers enrolled in isiXhosa Education 384 and 484 in the Faculty of Education at Stellenbosch University. The initial iteration and implementation was first done with the 384 and 484 Foundation Phase students. In 2018, there were six isiXhosa Education 484 students who were in their exit year (these students did not repeat the iteration cycle but gave feedback) and 14 isiXhosa Education 384 students who were in third year. The isiXhosa Education 384 students repeated the cycle in 2019 as required by DBR and as they had agreed to participate for two years.

In 2019, the second iteration commenced with the then-isiXhosa Education 484 students during the first and second semesters as they progressed into fourth year. The module was revised based on their feedback. Fourteen students registered for the module, and all students gave informed consent to participate in the study.

The students in both these groups were Afrikaans or English first- or second-language speakers. When the students join isiXhosa courses from their first year, they might have different levels of isiXhosa communicative competence. The students were asked to complete a questionnaire (as presented and analysed in the following chapters) at the start of the modules. Both isiXhosa Education 384 and 484 students completed the same questionnaire and were asked general information about their competency in isiXhosa and their reasons for registering the module.

The students were between the ages of 20 and 24 at the time of the study. Six were English mother-tongue speakers and fourteen were mother-tongue speakers of Afrikaans. All were female. Using the former racial categorisations of South Africa, seventeen were white and three Coloured.

The module was taught over 14 weeks in 2018 and again in 2019 after refining and adding some of the principles. This exposed the students to the vast vocabulary required by isiXhosa. The

classroom environment was utilised as a social space where students were encouraged to learn from each other through the activities done in the classroom and outside (Lantolf *et al*., 2007; Mayaba, 2015, 2016). With continuous reflection on my part as a researcher, the design principles were adapted and modified in order to improve teaching and effectively enhance theory. These design principles and how they were modified is presented in the next chapter.

4.4.4 Data collection methods

Data collection instruments comprised questionnaires, observations and focus group discussions. The reason why various data collection methods were employed in the study was to ensure that there was enough evidence and that the solutions were collected from different angles. Qualitative methods were used in this study because they allowed comprehensive information to be collected from participants, either during the module or when they were on Teaching Practice. DBR has always been viewed as a method that promotes collection of data that will go on for several cycles, either a semester or for a number of years (Herrington *et al.*, 2010a). The data were collected as discussed below:

- **Participant background (pre-module questionnaire)** (**Appendix 1):** An online questionnaire was completed before the module to obtain participants' background information on their language abilities, specifically isiXhosa, and the reasons why they were enrolling in the isiXhosa education module. All the students reflected on their journeys of acquiring isiXhosa.
- **Teaching and learning (Appendix 2 and Appendix 3):** The module frameworks give an overview of what happened in the classrooms. The participants were challenged to speak in authentic settings in which they were also sent out of the classroom under the theme '*khawundixelele ngawe* … Won't you please tell me about yourself?'. The participants were encouraged to speak to isiXhosa-speaking people on campus and in town. Arrangements were made with isiXhosa-speaking people in town such as at the laundry.
- **Researcher reflections (Appendix 4):** Reflections appear in many forms in this study. I kept an e-journal in which I reflected on the implementation of the module and the Teaching Practice when the students were out in the field.
- **Observations guide (Appendix 5)**: The students were observed during Teaching Practice, and themes such as the use of isiXhosa by the preservice teachers and teacher confidence in speaking isiXhosa with the learners were seen. The field notes were further divided into isiXhosa integration, communicative competence and strategies acquired from isiXhosa modules.

- **Focus group discussions guide (Appendix 6):** Students took part in a focus group at the end of the Teaching Practice. The focus group was further divided into themes where participants talked about benefits (during Teaching Practice) of being enrolled in the isiXhosa module, how the module content was relevant to what they are doing in schools, and whether the module had enabled them to acquire isiXhosa for communicative purposes. Ample time was allocated to speaking about their Teaching Practice with regards to teaching in linguistically diverse classrooms.

4.4.5 Data analysis

An analysis of the questionnaire was done by reading the responses on the form and the responses were later transferred to a spreadsheet for further analysis. The data on the form were coded and analysed on the spreadsheet and then transferred to a word processing document, as depicted in the data presentation chapter. The analysis was done in order to understand the ability of the participants as students in the module in terms of their isiXhosa competence. Furthermore, the analysis was used as a yardstick to gauge which pedagogical approaches would be used in the module and at what level such approaches should begin. The most important part of this stage was the identification of areas for improving teaching and learning in the classroom. This data analysis was done for the first iteration. In the second iteration, there was a discussion with the students.

Qualitative research methodologies have a variety of research approaches such as grounded theory, phenomenology and action research, and these have different forms of analysis. The framework for analysis adopted in this study was content and thematic analysis, because these can be used to analyse narrative material and conduct exploratory work on an unknown phenomenon (Vaismoradi, Turunen & Bondas, 2013). Furthermore, content analysis is seen as a method of systematic coding and categorising which is utilised to examine large amounts of textual data, where similarities, trends and patterns of words can be recognised (Vaismoradi *et al.*, 2013). Additionally, defining thematic analysis, Braun and Clarke (2006: 06) contend that 'thematic analysis is a method for identifying, analysing, and reporting patterns (themes) within data. It minimally organises and describes your data set in (rich) detail'. This means that data are prepared organised and reported on. Likewise, thematic analysis has been viewed as useful in qualitative methods in that researchers familiarise themselves with data, generate codes, look for themes, review these, define and name them and produce a report (Vaismoradi, Jones, Turunen & Snelgrove, 2016; Vaismoradi *et al.*, 2013). Vaismoradi, Turunen and Bondas (2013) present the differences between thematic and content analysis, which they claim are

used interchangeably at times. Thus, in this study I have adopted thematic content analysis (Vaismoradi *et al.*, 2016, 2013), where content analysis and thematic analysis were used to look at the themes and overlapping key concepts. Furthermore, the fact that this is qualitative research using DBR, data collection and analysis occurred simultaneously (Merriam & Tisdell, 2016).

The qualitative data generated included field notes, researcher reflections, observations (notes documented on observation checklist) and focus group discussions. The data collected were analysed based on the themes that were clustered into the same categories and which addressed the same issue. For example, in the observation, teacher confidence and use of isiXhosa in the classroom were clustered together and in the focus group, the isiXhosa module experience and reflections on the Teaching Practice were also clustered together in order to generate those themes for analysis. This was done so that similar patterns in responses could be discovered which, in turn, presented the views of the groups of participants at large.

One of the major tasks was to read the transcripts numerous times to get a sense of the whole and to identify the emerging themes. The rest of the data collected was coded and analysed in the first iteration where it was mainly used in order to improve the second iteration. All the data collected, researcher reflection notes, observations and focus group discussions were used to adapt the design principles in order to better the second iteration. As this is a DBR study, it was important to analyse the data through the iterative cycles. This was vital because the iterative process allows and gives a researcher space to be grounded further in the new, generated data, and in the process to advance a profound understanding of the phenomenon as these new, richer concepts develop.

4.4.6 Ethical considerations

The study was done in accordance with the ethical and professional guidelines as stated by Stellenbosch University and as approved by the Departmental Ethics Screening Committee (DESC) (**Appendix 7.1 and Appendix 7.2)**. All the students who took part in the study were fully informed about the research from the onset and reminded in the first and second iterations. The students signed the informed consent forms as presented in **Appendix 8**. Furthermore, and in accordance with Stellenbosch University research policies, institutional permission (to work with the students as participants) was granted, as seen in **Appendix 9**.

Furthermore, the students were informed that the module for which they registered would be studied and would form part of a research project, and that their communicative competence

would be monitored, either in the classroom or during Teaching Practice. All the students were given informed consent forms at the beginning which they all signed. Students were supplied with enough information to afford them a chance to make a decision about whether they wanted to be part of the study (**Appendix 8**). Students knew that their participation was voluntary with no payments or any expectations created in return, and they were informed that they could withdraw at any time during the study and this would not negatively impact their marks or progress of learning isiXhosa.

When the data collection commenced, all the information was kept securely in a password-protected file on my laptop and PC. The signed hard copies were kept in a locked filing cabinet.

4.4.7 Trustworthiness

As part of ensuring the trustworthiness of the study, the researcher is aware of his positionality, that of being both a researcher and a lecturer. These positions can be construed by some as representing different interests or bringing biases to the study. However, as researcher, I approached my positionality with regards to students in a collaborative manner, where the study benefitted the students first (i.e. communicative competencies were expanded) and then the researcher/lecturer. I was always conscious of my potential bias, and in each iterative cycle, I aimed to be open and honest with the participants and myself. Furthermore, as stated in the original proposal, as a researcher and a lecturer I was always open and vigilant to the processes of the study to protect its credibility.

4.5 CONCLUSION

In this methodology chapter, I have categorised the research paradigm and chosen the paradigm to be employed in this study. As way of establishing the study's methodology, I have presented arguments for DBR and highlighted why it is an appropriate research design for the study. The above arguments then helped to frame the study with the educational research design of DBR. Furthermore, I have outlined each phase as discussed in DBR research and linked this with the six steps of DBR recently developed by Easterday and his colleagues. In the subsequent sections and sub-sections, I gave details of this study's research design, such as data collection (as it occurred at two different sites), instruments, data analysis and participants. The next chapter will outline the teaching and learning approach which was employed as an intervention.

CHAPTER 5
TEACHING AND LEARNING APPROACHES AND DESIGN PRINCIPLES

5.1 INTRODUCTION

One of the integral characteristics of design-based research is that it is guided by literature and theory. Specifically, DBR was chosen for this study because it seeks to improve education in a way that is guided by literature and theory. From such theory, design principles are drafted and developed, which inform the study as a whole. Chapter Three outlined the literature review from which some of the design principles emanated and were applied in this study. Furthermore, the research method in line with the design principles and the phases during the study was outlined in Chapter Four.

In this chapter, which is Phase 2 of design-based research, solutions to the identified problem of the research are proposed and its implementation outlined. These solutions are informed by design principles (Herrington, Reeves & Oliver, 2010) which are drafted and defined in Chapter Three. The figure reviews the second phase of the research as outlined in Chapter Four. Furthermore, the pedagogical approaches as employed in the modules will be outlined in this chapter. This will be done in unison with the technological affordances (blended learning) as required by the second phase of DBR.

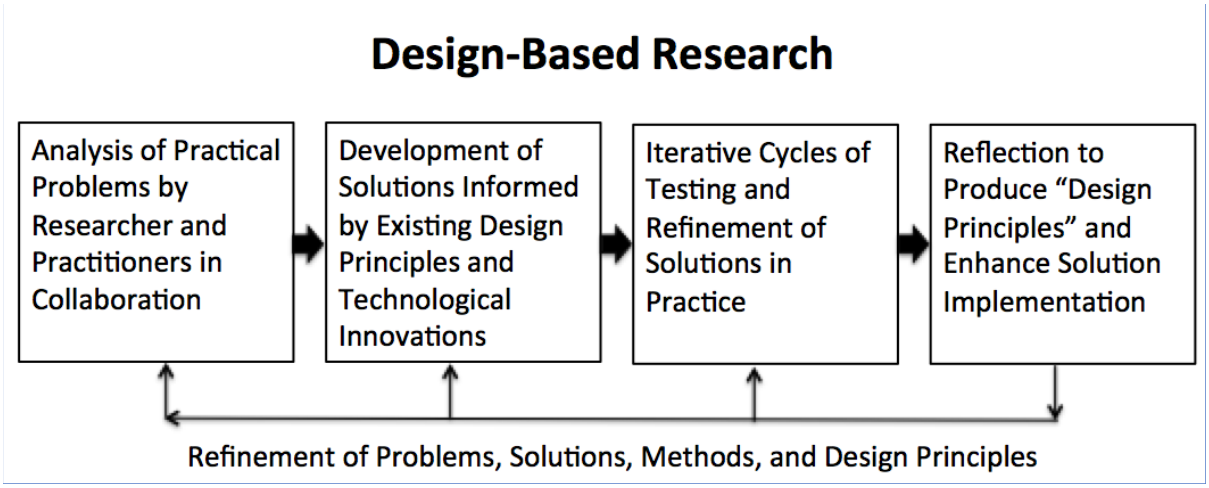


Figure 1.1 The four phases of DBR (Reeves, 2006: 59)

5.2 THE IDENTIFIED PROBLEM AND THE DESIGN PRINCIPLES

The design principles enable the researcher in general to seek solutions to the problem identified. Part of answering the research questions will be realised through the design principles as they enable the researcher to investigate different ways of teaching and imagine how these will work in real life. In this study, this was done through a literature search and

close collaborations with stakeholders. At this stage, it is worth revisiting the problem being investigated in this study, namely the inability of Education students to use isiXhosa for communicative purposes in their third and exit years of studying isiXhosa education. IsiXhosa education is a course that is meant to prepare students to teach isiXhosa when they qualify with their teaching qualification.

It is based on this problem that DBR was identified as a method of investigating further and finding solutions to the problems. The students must be able to speak isiXhosa and teach it. However, to teach isiXhosa might not be possible and thus students are equipped to use isiXhosa as a way of ensuring inclusiveness of the isiXhosa-speaking learners.

As noted in Chapter 1, a limited number of black African students want to be trained for the Foundation Phase of schooling. Afrikaans- and English-speaking students at the university where I work are equipped to teach in multilingual classrooms. The preservice teachers' need for communicative competence is to be addressed through the curriculum and pedagogy of the course and how this plays out in practice to be explored.

5.3 TEACHING AND LEARNING OF THE PRESERVICE TEACHERS

The teaching and learning of isiXhosa for communicative purposes was guided by the theory as outlined in Chapter Three, where communicative competence was defined. In answering two of the sub-questions as presented in Chapter Four, an approach to teaching and learning was then chosen.

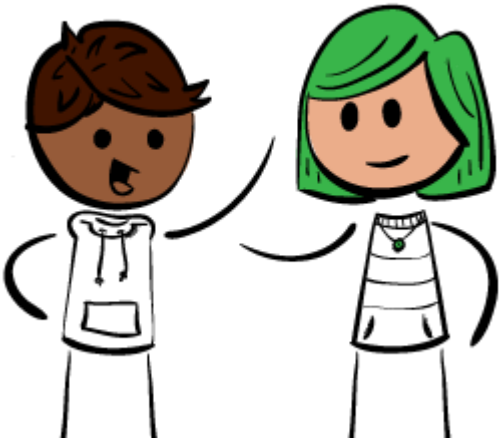
- How are student teachers who do not speak isiXhosa being prepared to teach in classrooms which include isiXhosa-speaking learners?
- What teaching strategies promote better communicative competence in isiXhosa amongst student teachers?

These teaching and learning strategies were realised through the use of a model of communicative competence where language is taught in a way that will enhance different skills such as grammatical, sociolinguistic, strategic and discourse competences (as detailed in Chapter Three). This model was intended to enable the students to learn the language and apply it in the schools where they did their Teaching Practice. In order to enable students to function in schools, different themes were covered in the module, such as introducing oneself, language during accidents at school, meetings with parents, having conversations with learners about their home and what they like or dislike at home and, most importantly, at school. The teaching

approach was that of dialogues and decoding short paragraphs written in isiXhosa and writing descriptive texts which describe what might be happening in the classroom or at school.

An example of the work done is presented in Figure 5.1, where two people are getting to know each other. They are also talking about their hobbies. Figure 5.2 is about an accident at school. Here, preservice teachers are learning vocabulary to use in the eventuality of an accident where the learner involved in the accident is an isiXhosa speaker. Students were given the text below to read and decode. This was followed by exercises such as running dictation and role-playing an accident in a school environment. This was viewed as important as it formed part of the functional language required on school grounds. Foundation Phase teachers can also use this vocabulary when they are teaching. The use of such vocabulary and language was further realised during the observations from both iteration cycles as presented in Chapter Seven and Chapter Eight, where preservice teachers used the accident vocabulary and integrated it into their teaching to support isiXhosa-speaking learners in class.

UMia uncokola noNwabisa
UMia ufumana iinkcukacha
Ubuza uNwabisa ngosapho lwake
Izinto azithandayo
Izinto azonwabelayo



Iprofayile/iinkcukacha

M: Mia

N: Nwabisa

M: Namhlanje, ndiza kuthetha noNwabisa, ndimbuze imibuzo.

Ndifuna ukumazi ngcono.

M: Molo sisi, kunjani?

N: Molo Mia, ndiphelile. Unjani wena?

M: Hayi, ndiphelil' enkosi. Enkosi ngokuvuma ukuncokola nam, nangexesha lakho

N: Hayi, kulungile sisi.

Figure 5.1 An example of dialogues as seen in the module

Namhlanje kwehle ingozi esikolweni sam.
Abafundi bebedlala ibhola ekhatywayo phandle. USipho ebebaleka waze wawa. UTitshalakazi ukhawulezile wabiza aboncedo lokuqala. Bafikile bakhawulezisa bajonga uSipho. Umncedi ubuzile, "kubuhlungu phi Sipho?" USipho waphundula, "kubuhlungu apha emqolo, nasemlenzeni".
USipho uthathiwe wasiwa esibhedlele. Umqhubi wemoto yezigulana wathi zola Sipho siza kunceda.
UTitshalakazi usixelele ukuba uSipho uza kuphila. UGqirha uza kumnceda.



Figure 5.2 An example of a text as seen in the module

The application of this teaching was then realised in the schools where students did their Teaching Practice, where authentic contexts and environments allowed students to test their communicative competencies and utilise some of the teaching approaches from the module. This information is presented in Chapter Seven and Chapter Eight. When students use strategies from the module, they are doing what is viewed by DBR as authentic learning, where theory and practice manifest in one space as postulated by Herrington and Herrington (2006), Herrington *et al.* (2013) and Herrington (1997).

A further example of the students working in authentic settings was during the Woordfees[1] in Stellenbosch as outlined below.

[1] Woordfees is a Stellenbosch-based annual festival which showcases different arts performances. This is a festival that attracts a number of participants, especially Stellenbosch University alumni.

Amagama project

The preservice teachers had an opportunity to take part in the Amagama project during the Stellenbosch Woordfees. The Stellenbosch Woordfees is well attended by different people who are mostly not isiXhosa speakers. The Amagama project was an opportunity for the attendees to learn 10 new isiXhosa words a day for 10 days in 2018, during their festival attendance. The Amagama project was a collaborative effort with Ms Jana Nel[2] in which isiXhosa-speaking preservice teachers are paired with non-isiXhosa speakers, who then teach 10 words or phrases to the festival attendees for 10 days. The preservice teachers came from the isiXhosa communication and isiXhosa education modules. The words and phrases that the preservice teachers taught were covered in class, including phrases such as asking for basic information and introducing each other. Thus, this exercise enhanced the dialogues preservice teachers learnt from their classes, which was a further opportunity to work in authentic spaces as explained in Herrington *et al.* (2013) and Herrington (1997).

5.3.1 Using technology in a blended learning approach

One of the major aspects of DBR is using the affordances of technology, where students and facilitators engage through technological devices. In this regard, I use blended learning as an overall term for the current study because face-to-face interaction and technology were utilised in the modules. Technologies have been viewed as an integral part of DBR by scholars such as Herrington *et al.* (2010) and Wang and Hannafin (2005). In particular Herrington *et al.* (2010) argue that

> Mobile technologies and emerging technologies of 'participatory culture' on the Web comprise powerful cognitive tools for authentic learning environments (p. 09).

Furthermore, Wang and Hannafin (2005) posit that there needs to be an intimate collaboration between DBR studies and the various technologies, as that will be an innovative way of teaching students. It is based on this background that blended learning was utilised to enhance learning in advancing communicative competence in the isiXhosa education modules. Blended learning came about as a combination of conventional face-to-face and online learning, where hybrid learning is realised (Heinze & Procter, 2004). In their work, Heinze and Procter (2004) capture the idea of blended learning quite succinctly as an effective amalgamation of various modes of

[2] Ms Jana Nel is a junior lecturer in the Curriculum Studies department. She teaches isiXhosa communication and Afrikaans communication to the preservice teachers at Stellenbosch University. As it is acceptable in DBR to work with colleagues and share good practice, permission to use the *Amagama* project was granted by Ms Nel.

delivering models of teaching and styles of learning. This definition is pertinent to this study and the use of technology, as I viewed delivering learning under the auspices of blended learning.

Students were allowed to use their cell-phones to communicate their urgent matters but they could only do so in isiXhosa and the facilitator would also do so in isiXhosa. A WhatsApp group was designed based on this and used for that specific purpose. Furthermore, a university learner management platform called SunLearn was used to engage students in vocabulary practice, where students practised their pronunciation and answered short questions. Feedback was given to the students at the end of each week and the following week they would get a new assessment in different forms, such as a quiz or short assignments. The examples of blended learning are provided in Figure 5.3. Different weeks of work are clearly indicated together with what students should be doing in each week. In this case, SunLearn was believed to be the most useful application because it provided the technological affordances required by DBR, thus achieving blended learning.

Additionally, there were certain exercises where students were encouraged to interact with isiXhosa-speaking people on the university campus. One example was the ‘get to know a laundry lady’ exercise, where students were given guiding questions to have a conversation in isiXhosa. They were then encouraged to record themselves on their cell phones soon after the conversation. In the recording, they express how they feel after the conversation, what could improve and what went well. A clear instruction was that the recording could not be in their home languages but only in isiXhosa. These recordings were sent to the WhatsApp group for all the participants to listen to. This approach linked directly with some of the draft principles as postulated below, namely to enable students to work with isiXhosa-speaking learners and people (Maseko, 2017; Mayaba, 2016; Wang & Wang, 2016). This exercise effectively responds to the main research question around the preparedness of preservice teachers to function in multilingual contexts and to use isiXhosa acquired from the module as a vehicle in order for them to function.

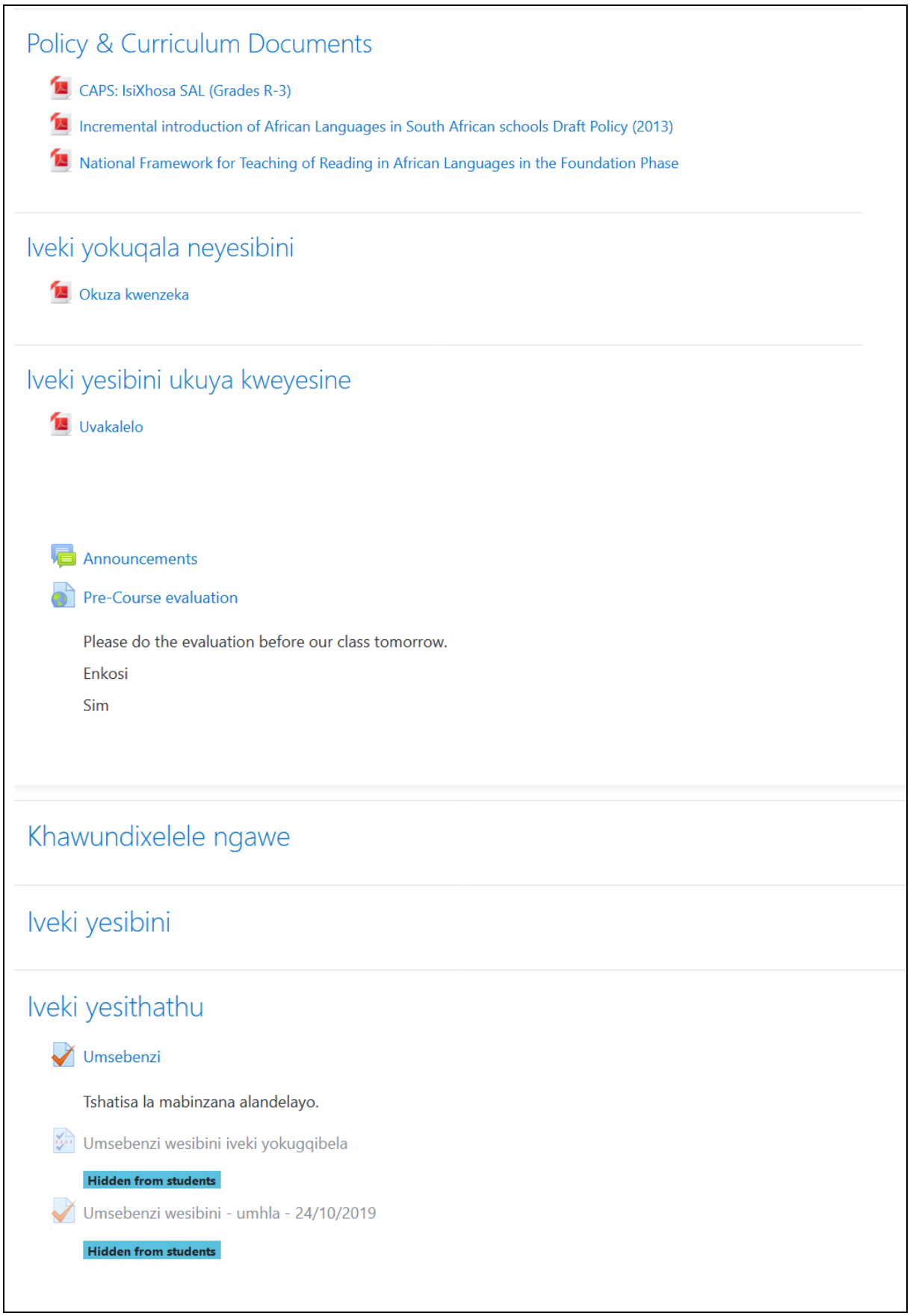


Figure 5.3 An example of SunLearn in the module

In this way, technology was utilised to augment authentic learning and innovativeness, and put theory into practice so that by the time students went to schools, their communicative competence would have improved. Moreover, in the 21st century, creating teachers who are technologically competent is important as it kindles the teachers' skills as well as better pedagogical approaches to language learning. As a designer and facilitator of the module, I had to ensure that there was innovation and technology in the module and this enabled me to think creatively regarding my approach to teaching. The most important learning curve was the investigation that students and the facilitator (lecturer) conducted together to elicit which technological affordances were suitable for which tasks. This made students willing to engage and advise on which application would work best for which assessment.

To test if the teaching of communicative competence worked with students, it was followed by the observations done in the schools where students were placed for their Teaching Practice for ten weeks between July and October. Different themes such as teacher confidence, communicative competence in the classrooms and language integrations were observed. Furthermore, students had to share their ideas, perceptions of the modules and then their experiences at schools through focus group discussions. Presentation and analysis of the data collected during the two iteration cycles during 2018 and 2019 are outlined in Chapter Six, Chapter Seven and Chapter Eight of the study.

The forms of assessment administered in the module included speaking, writing, reading and listening, and were employed as depicted in section 5.2 of Chapter Five. In terms of listening activities, students further used the recorded material to listen to during their spare time. This material was either sent via WhatsApp or uploaded on SunLearn media as explained in Chapter Five. The WhatsApp group was beneficial in that the students could save dialogues on their phones and listen to these in their spare time. Summative assessments such as asking short questions, where students had to show their understanding, were completed during class time or on SunLearn. This was an opportunity to integrate technology into teaching and learning (blended learning) as suggested by DBR (Herrington *et al.,* 2010; Herrington, 1997). Students found this quite helpful as it was used during their Teaching Practice and mentioned in the focus group discussions.

5.4 CONCLUSION

The main aim of this chapter has been to discuss the pedagogical approaches used in this study. These approaches were informed by the draft principles which helped to guide the design of the intervention. This is realised in the second phase of DBR where the designer creates a learning environment, based on the literature and the stakeholders who were consulted. Preservice teachers were also seen as contributors, as their answers to the questionnaire enabled me to approach teaching and learning as demonstrated above. Furthermore, this chapter has shown how technology was used to engage students in their learning of isiXhosa for communicative purposes. The implementation of the solutions was evaluated. The chapters that follow outline the testing and refinement of these iteration cycles, done in 2018 and 2019. After each of these iteration cycles, the draft principles were modified and refined to improve teaching and learning in the next cycles.

CHAPTER 6
PRESENTATION AND DISCUSSION OF QUESTIONNAIRE FINDINGS

6.1 INTRODUCTION

The previous chapters dealt with the first phase of DBR and the interventions based on discussions with stakeholders and the literature review. Chapter Three provided the outline of the draft principles as developed from the stakeholders and the literature review. Chapter Four outlined the methodology utilised in the study. Chapter Five outlined the implementation in terms of pedagogical approaches utilised by the researcher and blended learning as technological affordances.

The current chapter is organised into different sections and sub-sections in order to present the results of the first iteration cycle as described in Chapter Four, namely the results of the questionnaire which was administered when students registered for isiXhosa education 384 and 484. Facilitator's notes written at the end of first iteration cycle are also included.

6.2 CONTEXT ANALYSIS FOR THE FIRST ITERATIVE CYCLE

This section provides the presentation and analysis of the questionnaire answered by students, in which they expressed their reasons for enrolling in the isiXhosa education modules and the challenges of communicative competence. The analysis was important because it guided me, as the lecturer and the researcher, to explore different pedagogical approaches to teaching isiXhosa for communicative purposes and to prepare preservice teachers for linguistically diverse classrooms. The questionnaire further informed me that the students wanted to learn isiXhosa so that they can utilise it when they go to teach in different schools and where there will be isiXhosa-speaking learners.

In the first year, the students were given a questionnaire before classes commenced in February 2018. The idea of this questionnaire was to find out students' level of isiXhosa, their reasons for studying isiXhosa and what they wanted to get out of isiXhosa classes. This was an orientation to the first phase of design-based research, which seeks to identify and understand the problem further (Easterday *et al.*, 2017; Herrington *et al.*, 2007). This was a good context to be given by the preservice teachers as they shared their expectations of the module and how they would use the knowledge gained from the module.

Secondly, the reflections on how students progressed in the first semester and what might need to be improved are presented in this chapter. In these reflections, certain challenges which made

it difficult for the non-isiXhosa-speaking students to meet with isiXhosa-speaking students to practice their vocabulary are also highlighted. The initial analysis of the first phase was to gain an understanding of how the intervention was working as well as to inform the entire iteration cycle regarding how the facilitator and preservice teachers were going to move forward. The following section presents the findings based on these contexts and data sets, and are the results found before the student teachers participated in the module.

6.3 PRESENTATION AND ANALYSIS OF QUESTIONNAIRE

Learning a language is a process and teachers need to understand where to start with students as levels might differ. At this stage of the research, students had registered for isiXhosa from their first year of university, and the assumption from me as a teacher, about to teach students in their third and fourth year, was that they would have at least a level of communicative competence. Furthermore, it is important to consider students' needs when they are learning a language as the goals of communicative competence depend on what a learner requires in a particular context (Savignon, 2006). Thus, the students were asked questions based on their communicative competence and their needs from the module moving forward.

The students were asked to complete a questionnaire when they registered for isiXhosa Education 384 and 484 in 2018. The data was then captured and analysed to inform teaching and learning in the isiXhosa education modules.

The data presented below were collected as the pre-module evaluation. The data is presented per year, meaning students registered for isiXhosa education in each year were sent the pre-module questionnaire through a Google form. The answers below were helpful in assisting the way in which the teaching of isiXhosa was to be conducted in the classroom. Presented below are data and the analysis done which informed the study, particularly the classroom interaction and pedagogy employed in those isiXhosa education lessons.

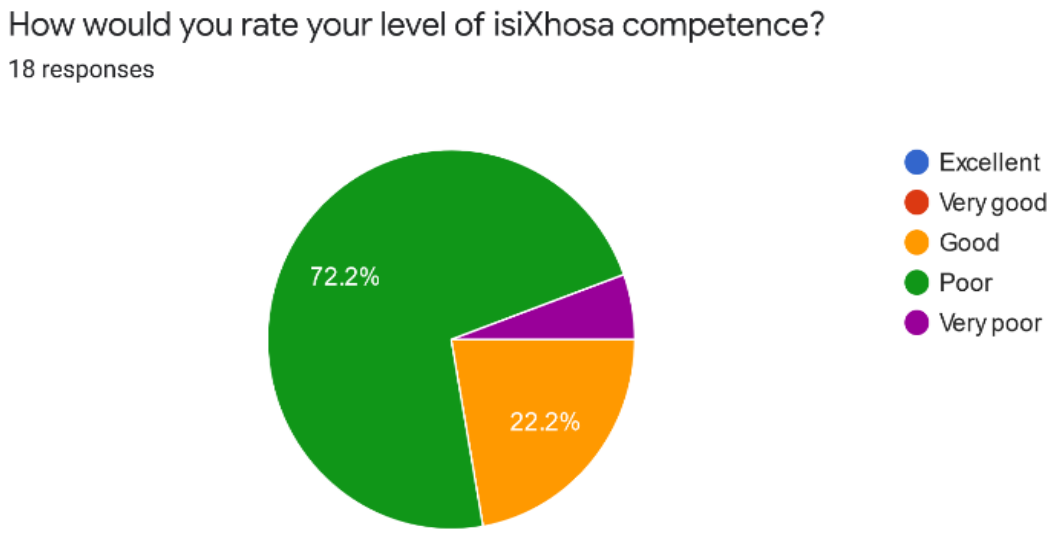


Figure 6.1 IsiXhosa Education 384 responses

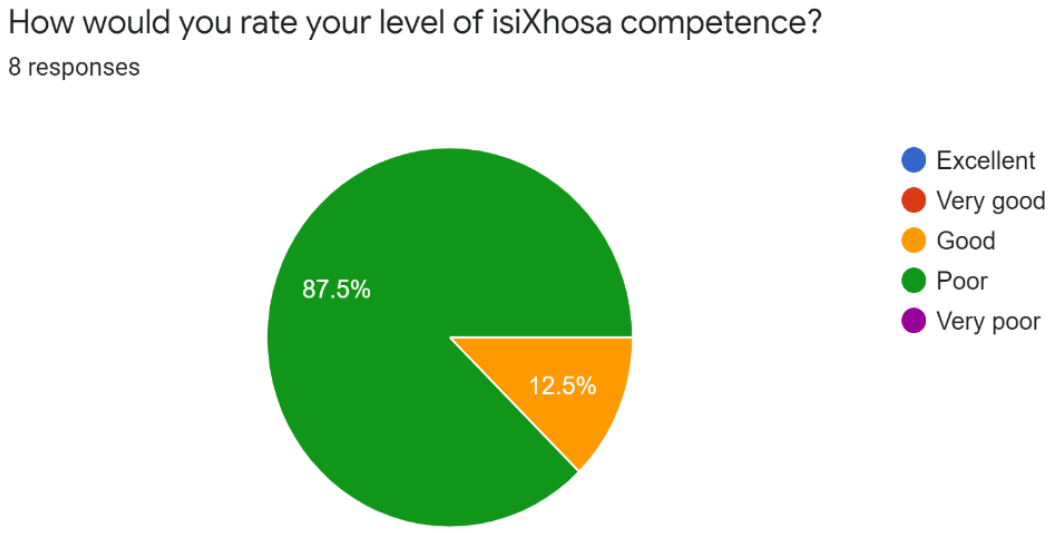


Figure 6.2 IsiXhosa Education 484 responses

As depicted in both Figure 6.1 and 6.2, students indicated that their isiXhosa competence was poor. The students in the third year class (isiXhosa Education 384) indicated that their communicative competence of isiXhosa was not good. 72.2% indicated that their competence was poor, while 22.2% indicated that their competence was good and a few students, about 5.6%, indicated that their communicative competence was very poor.

The fourth year students, isiXhosa Education 484, showed similar results, with the majority (87.5%) indicating that their competence was poor and 12.5% saying that their communicative competence was good.

These results were quite a shock, considering that isiXhosa Education is a course to prepare preservice teachers to teach isiXhosa in the Foundation Phase. The fact that students in their exit year and third year stated that they were not able to communicate in isiXhosa meant that they would not be in a position to teach isiXhosa to the learners in the Foundation Phase. This would be even more disastrous if students are placed in schools where there are isiXhosa-speaking learners. In fact, to those learners it will appear as though their language is not of value in that school.

Based on this evidence, I realised that students need to learn isiXhosa for communicative purposes and as a tool for them to support learning in the classes where there are isiXhosa-speaking learners. This would be possible in the Western Cape province as classes are becoming more linguistically diverse but there are only two languages that are being catered for (English and Afrikaans), as documented by Probyn (2009, 2015, 2019). Furthermore, to support learning in the classroom in three languages would be beneficial to the learners and would foster tolerance.

My lessons had to be pitched in such a way that students' communicative competence could be enhanced. The intention was also that the students in third year would benefit more as they repeated the cycle in their fourth year of study. Additionally, lessons had to be differentiated based on these results and the abilities of the students who had registered for the isiXhosa Education module. This was so because some students were not at the same level as the others, as expected when learning a language. This is further confirmed in my reflections as outlined in the subsequent section, where I state a need to ensure that those students who are not on a level of communicative competence be encouraged and assisted through different measures in and outside of the classroom. This question was connected to another question, which asked students the following: *Uyasithetha isiXhosa* … do you speak isiXhosa?

***Uyasithetha isiXhosa* … do you speak isiXhosa?**

The results of this question were interesting because it was intentionally asked in isiXhosa in order to test whether students could even comprehend the question. Their answers further informed me as a researcher and a facilitator in the classroom that the students' isiXhosa communicative competence was not good at all. The answer links to the idea of competence because the students at a third- and fourth-year level, who have been learning isiXhosa from their first year of university, are supposed to be able to answer this simple question. However, the questions were answered correctly by most of the students except by one or two who did not understand what the question asked them to do. These are the students who are highlighted

in my reflections where I had to differentiate and teach with the understanding that students are not on the same level and are not all able to speak isiXhosa at a basic level.

Out of the 20 students who answered the questionnaire, six said they were not able to speak isiXhosa at all. Fourteen students indicated that they were able to speak isiXhosa a little bit, which was indicated by phrases such as *Ndiyakwazi ukuthetha encinci* … I am able to speak a little, *Ndithetha isiXhosa encinci* … I speak isiXhosa a little bit and *kancinci* … a little bit. It is worth reiterating that isiXhosa Education 384 and 484 are for students who are going to teach isiXhosa at school.

Therefore, the questionnaire revealed that the students registered for isiXhosa Education were not even able to speak in isiXhosa. Even though they answered in isiXhosa, the answers were not entirely correct as some of the concords did not correspond or agree with the rest of the phrase, meaning they lacked some coherence. This was a further interesting finding and made me realise that the students were not ready to teach isiXhosa or to use isiXhosa to scaffold the teaching of their isiXhosa learners in the classrooms.

Which skills of isiXhosa do you want to develop?

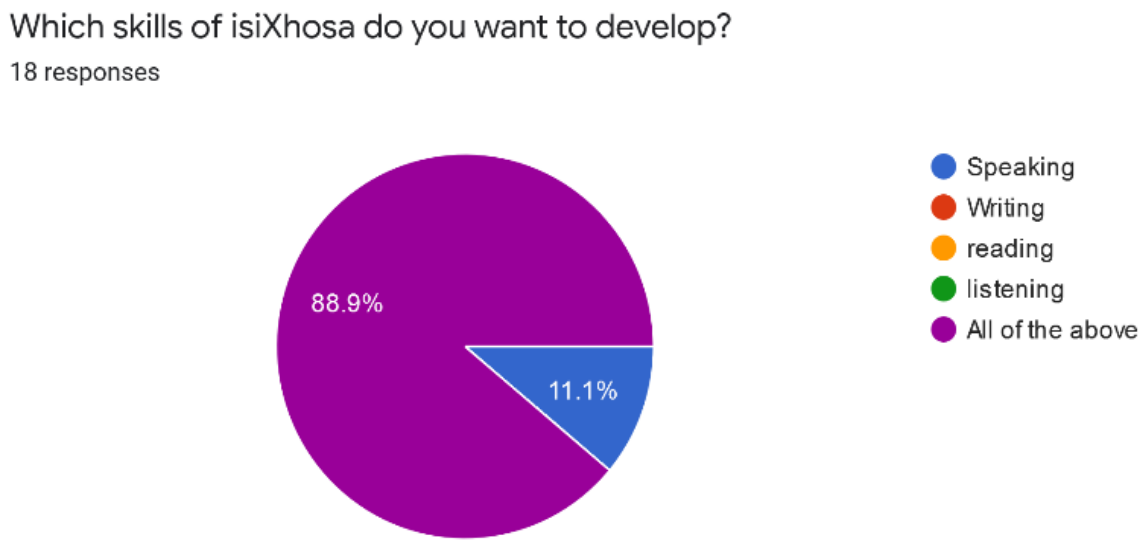


Figure 6.3 IsiXhosa Education 384

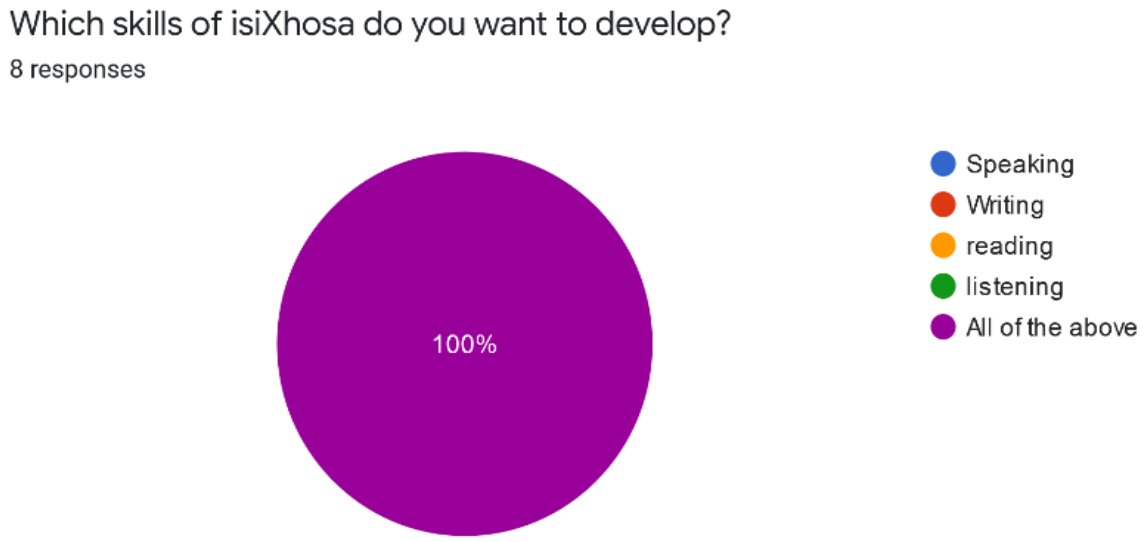


Figure 6.4 IsiXhosa Education 484

Students were given a multiple-choice question to choose which skills they wanted to develop in the module. As depicted in Figure 6.3 and Figure 6.4, students had to choose either speaking, writing, reading, listening or all of the above. The majority of the answers indicated that the students would like to develop all the language skills offered. Looking at both years, only 11.1% of the students indicated that they would like to develop their speaking only.

These answers informed me that there was a strong need from the students to enhance their language skills across the board. This is the need that Savignon (2001, 2006) shows needs to be identified as a place for the teacher to start and for students to realise that the language they are learning is what is required to communicate and to use for teaching and learning purposes if necessary.

This further informed me that the students needed all the skills offered in the module. This was a need that had to be addressed pedagogically in the module and followed through when preservice teachers went to their Teaching Practice. Furthermore, the teaching and learning of the module had to be approached in such a way that students would cover all the skills of language learning. However, communicative competence (speaking skill) was emphasised, because the module was mainly designed for communicative competence in isiXhosa.

Students were asked how they planned to use the skills gained from the module in order for the students to think about why they wanted to possess these skills.

How do you plan to use the skills gained from the module?

The answers to this question were grouped together where similar answers were identified. The majority of students indicated that they would use the skills to communicate with learners or use isiXhosa when teaching in the classroom and where there are isiXhosa learners in the classroom. Two examples of responses are:

> *In order to help my learners and boost their confidence'; 'to make isiXhosa speaking learners value their language (Participant, 2018).*

All the answers pointed to the fact that the students wanted to acquire the skills so that they can assist their learners when they start teaching. This further speaks to the importance of functioning in linguistically diverse classrooms. In addition, design principles were further generated based on these assertions. Furthermore, this is where I concur with the literature that language is utilised as a meaning-making tool in the classroom, in that the learners are encouraged to use a language they are familiar with in the learning process.

Additionally, as discussed in Chapter Three on linguistically diverse classrooms and language integration, preservice teachers were to be equipped with pedagogies that capitalise on learners' linguistic repertoires, as argued by Potts and Moran (2013). Also, in South Africa, the literature recommends this way of preparing teachers as teachers need to be able to support learners with linguistic diversity in their classrooms (Makoe & McKinney, 2014; Mbatha, 2014; McKinney, 2017; Molate & Tyler, 2020).

Four students indicated that they would like to use the skills in the classroom and also to reach a wider population of isiXhosa speakers, such as parents and colleagues. This information was incorporated into the module, especially in the part where the students were given scenarios and dialogues about parent and teacher meetings. This approach was guided by the draft design principles as discussed in Chapter Three, where it stated that learning a language can also sensitise students to have better intercultural awareness and respect for such cultures (Harrop, 2012; Maseko & Kaschula, 2009; Mavela, 2019).

It is important to note that only one student indicated that she was not sure what she would do with the skills acquired in the module. Even so, she stayed in the module for the rest of the year. This is worth noting because she registered for isiXhosa education and upon registering, students are aware of why they register for a certain module. It is interesting that a student would be in her third year of learning isiXhosa education, which is for teaching isiXhosa in the Foundation Phase, and yet still be unsure of what she is going to do with the skills acquired.

In general, all the students indicated that the main reason they are learning isiXhosa is so that they will be able to communicate with isiXhosa speakers. This was supported by the literature, and lessons were planned in such a manner that preservice teachers would realise the value of registering for isiXhosa education.

The next question was how the skills would benefit students and their profession. This question wanted to obtain more information from the students with regards to learning isiXhosa, with the intention of using the students' answers to inform the module and develop design principles.

How will the skills benefit you and your profession?

The students answered that they would like to use isiXhosa in their profession to help the learners and to be accessible. The majority said that the learners' school experiences will be pleasurable if they are able to communicate with the learners in isiXhosa. They will assist those learners who struggle with English in their mother tongue (isiXhosa) in order to make meaning in the learning process. Students gave answers such as:

> *It benefits me because there are many isiXhosa learners in SA that can't understand English or Afrikaans but are in one of the Eng/Afr schools. Thus I can communicate with them as well as be able to teach others isiXhosa (Participant, 2018).*

> *It will empower me to make a change in my classroom as well as motivating colleagues to realise the importance of isiXhosa. These skills will enable me to communicate with learners as well as parents and will ensure that I can reach diverse learners (Participant, 2018).*

> *It will allow me to create a relationship and understanding with any IsiXhosa learners, parents or colleagues I may encounter (Participant, 2018).*

It was evident from the answers given by the students, and as seen above, that students wanted to learn the language so that they would be empowered to work with diverse classes and where isiXhosa is a language present among their learners. Furthermore, the answers from the students seemed to indicate that preservice teachers are alive to the realities of the country. This realisation meant that preservice teachers would not bring negative attitudes to the module but would be willing to learn and improve their communicative competences as much as they could.

In the module, the students were alerted to the fact that the classes in schools where they would be placed are linguistically diverse and they need to strengthen their communicative

competence. This was intended to ensure that they are in a good position to communicate with isiXhosa peaking learners. This was embedded in the pedagogy utilised in the module to ensure that preservice teachers were well prepared to be in linguistically diverse classrooms and to function in those classes. This is well articulated by Mayaba (2016, 2017), where she states that preservice teachers need to know what diverse classrooms look like and be positioned in a manner to be able to function in these classrooms.

The next question asked for students' hopes and what they planned to do differently when they had completed the module. This was based on the fact that they might know what they will be faced with in South African classrooms and, therefore, what they were hoping to contribute differently after the modules.

What do you hope to do differently when you complete the course?

On the one hand in this question, I was interested in making students think more deeply and beyond the classroom. It was also a necessary question as it made students think about what they were about to embark on and what the end results would be. On the other hand, the information gathered further assisted me to teach in the module knowing what the students hoped to achieve at the end of it. As has been alluded to above, it was important that students in isiXhosa Education 384/484 of communicative competence needed to share their hopes and dreams about the module for which they were registering (Savignon, 2001, 2018). The students offered the following answers, most of which were similar in one way or another and thus were clustered together under one quote.

> *To be enriched by isiXhosa as a language as well as the importance of the culture and to use it to communicate with people and show my respect (Participant, 2018).*

What is important in this answer is to recognise that there is a realisation from the preservice teachers that using a language goes hand-in-hand with the culture of the speakers of the language. This clearly links to the draft design principles as presented in Chapter Three, where Mavela (2019) offered sentiments that when students are learning a language, they need to learn it in such a way that will later demonstrate a deep-seated respect for culture.

The last clause of the preservice teacher's answer centres on the issue of respect for culture. It is vital for the preservice teachers to be alive to different cultures if they are to be immersed in diverse classrooms. Likewise, the idea of teaching a language for communicative purposes and for vocational use where culture needs to be recognised has been well documented by Harrop

(2012) and Maseko and Kaschula (2009), which is evoked in the draft principles in Chapter Three.

The students further gave answers with regards to their communicative competence as shown below:

> *Have more regular isiXhosa conversations with Xhosa people. Speak the language more every day (Participant, 2018).*

This answer indicates that there is a yearning from the preservice teachers to utilise isiXhosa in authentic environments. DBR also advocates that students be prepared for authentic contexts. It is important to indicate the need to prepare students for these authentic contexts, and to see that the answers from the preservice teachers showed this idea was important for the facilitator to know and prepare accordingly. The idea of authenticity, based on Herrington *et al.* (2009, 2010), was discussed in Chapter Four, where the authentic principles and their importance were outlined. Furthermore, the preservice teachers' answers assured me as the facilitator that students wished to be competent in their communicative isiXhosa so that they can function in isiXhosa-dominated areas.

Authenticity and communicative competence go hand-in-hand, as discussed in Chapter Three where I note that language does not occur in a vacuum or in isolation from the authentic speakers of that particular language. Thus, this answer encompassed both the methodology and literature of this current study and, as a facilitator, I had to think of these aspects as I took the students through the modules. This connects to the next answer from the preservice teachers in which they alluded to the fact that they would like to have confidence when they speak isiXhosa, which was seen as a way to assist the learners in the classrooms to learn new languages. The students stated the following**:**

> *I hope to be able to have the confidence to speak to isiXhosa speakers in their mother tongue and with that give the learners I teach the confidence to speak a new language and not be embarrassed about making a mistake (Participant, 2018).*

This answer gave quite a lot for me to think about as it appeared to emphasise the importance of learning the language and teaching the language with confidence. This spoke to the need to prepare the students and to boost their confidence as per the draft design principles presented in Chapter Three and the literature review. In this, Harrop (2012) and Kese (2012) discuss the need to increase the motivation of the students when learning a language. This motivation leads to student confidence. In the following sections, where I discuss the classroom observations,

preservice teachers' confidence in the classroom was noted as a category. The answer also touches on the fact that the preservice teachers position themselves as the people who will influence the learners to learn a new language with confidence.

The above answers and the questionnaire as a whole informed the draft principles of the implementation phase of the study, which was to 'enable students to interact with isiXhosa learners and, in that, assist students to learn vocabulary and express themselves in the form of dialogues and other forms of oral expressions'. This principle came about as a result of engaging with the students about their answers to the questionnaires. This principle was created because students as participants and collaborators in the study made strong assertions that supported the need to use isiXhosa for communicative purposes in an intelligible way. The students and I agreed that these answers would enable us to navigate ways of acquiring isiXhosa for communicative purposes. Thus, it was suitable for me to reflect on the pedagogical approaches of the module at the end even before I observed the preservice teachers. The following section presents these reflections and how they influenced the next iteration cycle.

6.4 FACILITATOR'S REFLECTIONS AT THE END OF THE MODULES AT THE END OF THE SEMESTER 2018

The students started off at different levels of isiXhosa. The questionnaires indicated these varying competences, and these were confirmed in the classroom. There were students who could not put a sentence together while some students were already quite advanced. The students who were not at a level of communicative competence were encouraged and assisted through different measures in and outside of the classroom, such as pairing the students with isiXhosa-speaking tutors. Since there was not a large number of students, it was a great advantage to pair each of them with an assistant. In this way, they would be able to practise, and be guided by their tutors most of the time.

As a teacher I had to be cognisant of the small numbers and assist the students by giving them small tasks that would enable them to gain basic communicative competence. Furthermore, the module was demanding because it was hands-on, with exercises for students to complete as discussed in Chapter Five. This had to be done in all the classes. Even students who were in their fourth year still had issues that they needed to be assisted with.

As the term drew to an end, the students had covered a range of vocabulary which was demonstrated when they were communicating in their classrooms. Several topics were covered in the classroom, which added to students' vocabulary and confidence. Examples of topics

included *khawundixelele ngawe … Won't you please tell me about yourself?* in which students were asked to give brief information about themselves and also to ask for such information. This topic was done in such a way that students were engaged and encouraged to speak in the classroom with the facilitator or their peers. This was to prepare them to speak outside the classroom as well.

As the students prepared for oral assessments towards the end of the semester, it was apparent that their language abilities had grown somewhat. This was realised further in the focus group discussions as students were given an opportunity to reflect on the module. At this stage, students were also getting ready for their Teaching Practice, where isiXhosa communicative skills were expected to be seen. This meant that as the facilitator, I had to prepare for the observations and thus the following chapter will present and discuss the data from the observations.

6.5 CONCLUSION

This chapter has presented and discussed the data from the questionnaires. The preservice teachers' answers indicated that there was a need for the study to continue as they wanted to be fluent in isiXhosa and to cover other language skills such as writing and reading. Furthermore, this chapter has discussed the facilitator's reflections after the teaching and learning of isiXhosa to the preservice teachers. The following chapter will present more data gathered during observations and focus group discussions.

CHAPTER 7
PRESENTATION AND ANALYSIS OF FINDINGS ITERATION CYCLE 1

7.1 INTRODUCTION

The aim of this study was to investigate how to support Afrikaans- and English-speaking preservice teachers to function in linguistically diverse classrooms, where isiXhosa is also present as a language. The study was undertaken using DBR as a research approach, where four phases were employed to guide this study. In this chapter, I present Phase Three of DBR which is the implementation and evaluation of the proposed solutions (Easterday *et al.* 2017; Herrington & Reeves, 2011).

In the previous chapter, I presented the questionnaire data as preliminary data that informed different phases of this study. In this chapter, I will present and analyse two sets of data from the observations and focus group discussions in the first iteration cycle. As mentioned in Chapter Four, observations were used as one of the data collection methods to elicit how preservice teachers function in linguistically diverse classrooms and how the isiXhosa modules enabled them to function where there are isiXhosa-speaking learners.

The observations were done in two cycles during Teaching Practice. The data presented and analysed here is from the first cycle. In this chapter, I will present and analyse the focus group discussion data gathered from the preservice teachers after their Teaching Practice experience. In these focus groups, the preservice teachers were given an opportunity to further evaluate the isiXhosa module, their teaching experiences in multilingual settings and future perspectives on teaching in linguistic diverse realities. This was in order to improve the teaching approach in the second iteration cycle and effectively modify the draft design principles where needed. Furthermore, preservice teachers shared their experiences with speaking isiXhosa with learners in authentic settings and how this enhanced their isiXhosa communicative competence.

This following section will discuss the observations done in 2018 during Teaching Practice.

7.2 OBSERVATIONS DURING TEACHING PRACTICE 2018

In order to conduct this observation, as suggested by Merriam and Tisdell (2016), an observation checklist of the elements expected during an observation was generated. This checklist was created to observe the confidence of the teachers in speaking isiXhosa and the moments of isiXhosa use in the classrooms. The field notes were categorised according to preservice teachers' communicative competence, language integration where a class is

multilingual and whether the students used any strategies acquired from the isiXhosa module. Furthermore, any other interesting feature like the school background and set up, and if there were any multilingual posters in the classrooms, were noted. Table 7.1 shows the items observed and the checklist used when the preservice teachers were visited.

Table 7.1 Example of the observation checklist

Date	
Time	
School	
Student teacher	
Grade	
Lesson	
Topic	
Number of learners in class	
isiXhosa learners	
Non isi-Xhosa learners	
Any other important features	

Mins	**Teacher activity**	**Learner activity**	**Use of isiXhosa**	**Teacher confidence**

Fieldnotes

Communicative competence	

Integration	
Strategies acquired from isiXhosa course	

In 2018, five preservice teachers from the third- and fourth-year groups were observed. For the purposes of anonymity, pseudonyms were given to all the preservice teachers who were observed. It is important to note that fewer students were observed in 2018 because some of the students chose schools that were not linguistically diverse. Nevertheless, data was still generated from these observations as is presented and discussed below. This data is part of the data that influenced and made me adapt and modify the draft design principles for the second iteration cycle, discussed in Chapter Three. The observations formed part of the other data collection methods used in this study such as teaching and learning (i.e. the pedagogical approaches used), which are presented in Chapter Five, the pre-module questionnaire presented and analysed in Chapter Six, and the focus group discussions as depicted below. The data is presented according to the themes generated through the checklist as shown in Table 7.1. Since what was observed was the same for both third- and fourth-year preservice teachers, the data below is not presented according to the years of study but according to similar themes drawn from this set of data.

7.2.1 Important features in the school

Location was one of the important features of the school, which contributed to and was of importance in this study and to the research. The schools were all ex-Model C schools from different suburbs in and around different metros of the Western Cape. This was important

because these are the schools which, according to Makoe and McKinney (2014), keep maintaining English only as a language of teaching and learning and still do not allow learners to use their home languages for the purposes of meaning making. Furthermore, while learner demographics are becoming more diverse, staff complements remains less diverse. The number of schools from each area, learner and staff demographics are presented in Table 7.2. It appears that the demographics as shown below are a concern when it comes to African languages and their implementation**.** Furthermore, as recently articulated by Molate and Tyler (2020), if the elite schools in the Western Cape, together with the Western Cape Education Department (WCED), are serious about lifting the status of African languages, a shift in terms of staff recruitment is needed where teachers who are able to teach an African language as a first and second language are more favoured. The schools visited were not implementing the Incremental Introduction of African Languages policy of 2014, which will be discussed in the next section.

Table 7.2 Presentation of the schools visited for observations

Schools	**Area**	**Demographics of the learners**	**Demographics of the teachers**
One school	Northern Suburbs	Majority black learners mixed between South Africa and some immigrants learners, few coloured learners	Mainly white teachers and a few coloured teachers
One school	Southern Suburbs	Fairly mixed schools with isiXhosa learners coming from the surrounding township	Mixed demographics between white and coloured teachers
Two schools	Somerset/Strand area	Fairly mixed learners from different black and coloured townships	Fairly mixed staff complement between coloured and white teachers
One school	Hermanus	Mixed demographics, with two streams, English and Afrikaans, with the majority of black learners in the English stream	All teachers white

Additionally, the preservice teachers were particularly encouraged to choose these schools, which was done with the idea of making it possible to conduct observations where they will be functioning in linguistically diverse classrooms. There were other important features to the research, namely, the classrooms of these schools, which is outlined in the next subsection.

7.2.2 Other important features in the classroom

In the classrooms I was interested to see whether there were any important features that enabled learners' language use. I was interested to see if there were any multilingual posters on the walls or maybe different corners for different languages. Nyaga (2013) explains the importance of creating a multilingual classroom environment which could be done through altering the classroom to embrace learning material that is in the learners' languages. This is important as it links with the IIAL (2014) policy where the schools are expected to incrementally introduce African languages. To my mind, having multilingual posters would have been a sign that there is a willingness to implement the policy and that the learners from different linguistic backgrounds are acknowledged as their languages are recognisable on the classroom walls. Additionally, it will demonstrate diversity in the classroom.

Out of five schools visited, there were no multilingual posters on the walls and only two of the schools had bilingual posters between English and Afrikaans. Three schools had only English posters on the walls. This was interesting because the majority of learners from all the schools came from different linguistic backgrounds and, in particular, isiXhosa-speaking backgrounds. Some of these schools indicated that they were going to implement IIAL (2014) in the following year (i.e. 2019). It is not clear if the schools had already embarked on a search for teachers fluent in isiXhosa to teach isiXhosa.

Both of these important features spoke to the policy insofar as the implementation of IIAL (2014) is concerned. Furthermore, it is my view that it will take a lot for these schools to implement the African languages. This is further confirmed by Molate and Tyler (2020) in their review of 20 ex-Model C schools that do not implement African languages even though the policy has been published since 2014. As mentioned in the rationale of this study in Chapter One, introducing African languages into schools is long overdue. The African languages (isiXhosa in this instance) are strategically positioned in ex-Model C schools in that they remain languages for communicative purposes, however this seems to fall short if one considers the schools visited during the observations and how they are dealing with the introduction of isiXhosa. This further meant that the preservice teachers would have difficulties in working with learners who are isiXhosa speakers and that there were also limited opportunities for them

to speak isiXhosa in class, which would have resulted in better fluency and more confidence later. Thus, the following section will present data on the confidence of the preservice teachers as observed by the researcher.

7.2.3 Teacher confidence during observations

Communicative competence allows teachers to use a language for communicative purposes (Savignon, 2001, 2006), and such acts occur in authentic environments with authentic speakers of the language. Herrington *et al.* (2009) and Herrington (1997) would advocate for authentic tasks when a researcher is embarked on DBR. Observations therefore created an opportunity for those communicative acts to occur in authentic environments, which meant that students had to interact with isiXhosa learners in their linguistically diverse classes. If a preservice teacher builds a good relationship with learners, confidence in speaking isiXhosa could be affected positively. These are the reasons why I was interested in looking at the confidence with which preservice teachers functioned in these linguistically diverse classes.

Preservice teachers portrayed varied degrees of confidence with some of them exhibiting very low confidence and speaking less and some engaging learners in different languages, including isiXhosa. There were five preservice teachers observed in 2018 and two of them really struggled to use the communicative skills acquired from the isiXhosa module. One was a fourth-year student, which meant that she was not going to repeat the iteration cycle, while the other one was a third-year student who repeated the cycle in 2019. The preservice teachers' progress was also monitored more closely in 2019 with a lot of support and as it would be presented in the next cycle, which did yield better results. This shows the advantages of DBR when students are allowed to practise their skills in classrooms and are able to see and experience the intersection between theory and practice. In fact, this is a core part of using DBR as a research method as it allows for these opportunities. The following extracts are from my field notes taken during the observations. The first two are the preservice teachers who did not exhibit much confidence while they were observed and the last three indicated some confidence.

> **Preservice teacher 1**: *The teacher did not seem confident to speak isiXhosa in the classroom. There were only few words that she used in isiXhosa where she was giving a few instructions to the learners. Even though the class was full of isiXhosa-speaking learners, she did not capitalise on this to improve her communicative competence. Thus, this speaks to the confidence of the preservice teacher and in that she will still need to improve when going back to class.*

> *The subsequent conversation with her after the observation confirmed that she was a bit scared and she did not talk isiXhosa as much as she would have loved to during her teaching.*
>
> *She was also aware that her communicative competence is not as strong as she thought it would be. This was confirmed by her saying that the isiXhosa-speaking learners speak very fast and she realised that she needs to learn more.*
>
> *However, I observe that this could be because of the fact that there was not a lot of speaking in the lesson based on the nature of the lesson chosen by the teacher. The learners were working on their own or in pairs to cut and paste for their shopping list (Fieldnotes, September 2018).*

Preservice teacher 1 had an opportunity to repeat the cycle and the isiXhosa communicative competence module. As discussed in the next data set of the second set of observations, this yielded better results for her.

> **Preservice teacher 2:** *The teacher appears confident in some of her pronunciation of isiXhosa words. This does come with difficulty in certain words but nevertheless she still tries to work through the vocabulary with the learners. Furthermore, as the class progressed she lost her confidence and started speaking English more. This occurs even though the isiXhosa learners are quite helpful in giving the teacher some clues.*
>
> *The teacher is not quite confident in switching between isiXhosa and English. It appears that it is quite a challenge for her to construct short clauses and/or sentences that give instructions (Fieldnotes, September 2018).*

Preservice teacher 2 was a fourth-year student who had been learning isiXhosa since her first year. At this stage, it suffices to argue that there needs to be a rigorous way of teaching preservice teachers isiXhosa and if they cannot speak confidently in the exit year, then there is an issue with meeting the policy requirements as expressed in the National Qualifications Framework Act (67/2008): Revised Policy on the Minimum Requirements for Teacher Education Qualifications (MRTEQ) (Department of Higher Education, 2015). This is the policy that states that by the time preservice teachers graduate with a B.Ed. degree, they should at least have basic communicative competence in an African language. This was of great concern for me as a facilitator to realise that a student was about to graduate without being able to communicate in isiXhosa, for which she registered as a language that she can teach.

The following three preservice teachers demonstrated some level of confidence and their communicative competence was practiced in the classes with isiXhosa learners. The first two preservice teachers were in their fourth year of the B.Ed. degree and thus were not going to repeat the cycle.

> **Preservice teacher 3:** *The teacher is fairly confident. Not all the sentences are translated into isiXhosa, but the ones that have been translated are translated correctly and with confidence. Furthermore, she exhibits quite an intelligible pronunciation when she speaks isiXhosa and has conversations with isiXhosa learners. This is demonstrated through intelligible pronunciation of isiXhosa and cracking jokes with isiXhosa speaking learners. I observe that this preservice teacher has developed a good relationship with her learners and the language is not seen as a barrier at all but utilised for meaning making. This is what Busch (2010) suggested in her work when she worked with learner's language profiles in Cape Town. The language should be there as a meaning-making tool for all those partaking in constructing such a meaning.*
>
> *Furthermore, she appears to be confident with giving instructions and using commands such as:* ***thulani*** *... be quiet,* ***hlala phantsi*** *... sit down and phrases such as* ***ndiyathetha, thulani*** *... I am speaking, be quiet. This confidence is further supported by all the learners especially those who are isiXhosa mother-tongue speakers. The teacher asks the learners at times for the correct pronunciation as she is teaching during the lesson (Fieldnotes, September 2018).*
>
> ***Preservice teacher 4****: The teacher seems to be confident and she is bringing all her isiXhosa knowledge to the class. She has adopted a process where learners are pronouncing the words first and she makes them repeat the pronunciation. This in the process helps the teacher to pronounce the words in an intelligible manner.*
>
> *The learners can help teacher say colours, even though isiXhosa-speaking learners are also struggling to read the language. Some of isiXhosa mother-tongue speakers do not recognise colors in isiXhosa.*
>
> *There were some instructions in English and this was done to bring all the learners together and ensure that they understood what was happening in this lesson.*
>
> *The effort and work put into the lesson by the teacher indicates that she is willing to learn more, thus her confidence as demonstrated throughout the lesson was commendable. She does also appear confident in her approach of using isiXhosa in the classroom. For*

> *example, when telling the learners to listen she also says it in isiXhosa. Words and phrases like* ***mamelani*** *... listen,* ***thulani*** *... be quiet are used throughout the lesson (Fieldnotes, August 2018).*

The confidence exhibited above by the preservice teachers was seen as what should be the norm in teaching in South African classrooms. In these two classes, there were learners with different linguistic backgrounds and the preservice teachers were willing to engage and work with their learners throughout the lesson. IsiXhosa as a language was being legitimised during the teaching and learning. This resonated with Guzula, McKinney and Tyler's (2016) recent work where translanguaging is positioned as a new pedagogical strategy that should be used for meaning making and to challenge the monolingual spaces that are present in the classrooms. This means that what the teachers were doing could be viewed as pedagogically sound in terms of functioning in the classroom and teaching learners with diverse linguistic backgrounds. Furthermore, this resonates with the draft design principles as developed from Makalela (2015), Maseko and Kaschula (2009) and Mayaba (2016), which discusses teacher functioning in multilingual classrooms. The preservice teachers seem to offer learners opportunities to engage in their language and this is quite important as it boosts their confidence as well.

The following observation was done of Preservice teacher 5 and the paragraph below is taken from what was written in my field notes.

> **Preservice teacher 5**: *All the instructions are in English but every phrase or sentence is translated into isiXhosa. The teacher struggles to pronounce certain words but she still tries her best to say isiXhosa words and phrases in the lessons. I observe that her confidence is to her advantage as she also manages to realise that learners are confused and she asks isiXhosa speaking learners to assist her.*
>
> *Therefore, there is quite a fair intelligibility in terms of the teacher's pronunciation. The teacher moves back and forth in the lesson trying to pronounce and still ensure that the lesson continues as planned.*
>
> *The teacher seemed fairly confident with isiXhosa and with the learners. This is seen because of the frequency of isiXhosa used in the classroom(Fieldnotes, Augist 2018).*

The integration of the language into teaching, as will be explained in detail in the next section, helps the preservice teacher to get learning going and to allow learners to utilise isiXhosa when they are not clear about what is happening. Furthermore, the teacher created an opportunity for learners to ask questions and assist her when she was confused or could not pronounce certain

words. This is important because when the students answered the questionnaire in 2018, as presented in Chapter Six, they all alluded to the fact that they need to be able to interact with their learners, which formed one of the draft principles as discussed in Chapter Three. This draft principle is what most of the preservice teachers attempted to realise in particular in their Teaching Practice and, as a result, was indicative of growth in their confidence and communicative competences as envisioned by the facilitator. This is drawn from the third, fourth and fifth preservice teachers, where they exhibited intelligible pronunciation of isiXhosa, and with some of them moving between languages while teaching.

There were three categories on the observation checklist that were observed to further enable the researcher to understand the preservice teachers and also see whether they are able to function in linguistically diverse classes. These categories, as shown in Table 7.1, were communicative competence, language integration and strategies acquired from isiXhosa. The following subsections will present and analyse these categories as per the research questions and the draft principles and, to an extent, the overall rationale of the study.

7.2.4 Category of communicative competence

The preservice teachers demonstrated different degrees of ability in their communicative competences. Communicative competence is one of the major reasons for embarking on this study as it was identified as a problem that English and Afrikaans preservice teachers' communicative competences in isiXhosa are not where they should be in their third and fourth years of learning isiXhosa. In this way, the teachers would not be able to teach isiXhosa when they graduate with their B.Ed degree after four years. Furthermore, isiXhosa communicative competence was identified as crucial because even if they are not teaching isiXhosa in schools, they need to be in positions where they can have conversations with the learners and to use isiXhosa to enable learners to make meaning when learning occurs.

The first two students discussed here were enrolled in isiXhosa education 384 (third year), which meant that they were going to repeat the cycle with the other students. The last three students were in their fourth year, which meant that they were not going to repeat the cycle. The observations below are divided according to the years of registration to enable me to follow up on the third-year students who repeated the iteration cycle. The analysis of the second iteration cycle is presented in the next chapter.

7.3 OBSERVATIONS OF ISIXHOSA EDUCATION 384

Both of the preservice teachers were still struggling with their communicative competence at the time of the observations. In particular, Preservice teacher 1's communicative competence was limited because she was nervous and the lesson did not allow a lot of communicative competence because learners were working on their own, cutting and sticking. As mentioned above in the section on teacher confidence, Preservice teacher 1 would later state that the nervousness got in the way of her executing her lesson properly. Nevertheless, there were still interesting moments and isiXhosa was spoken sparingly in this class. The extract below is what I observed.

> **Preservice teacher 1:** *There was not a lot of isiXhosa spoken by the teacher in the classroom. All the instructions were in English. The learners seemed to follow what is happening in class. The integration of isiXhosa by the learners means that if the teacher was confident in her communicative skills of isiXhosa the learning would have been better and benefited both the teacher and the learners. The phrases and words used by the teacher in the entire lesson were as follows;* ***Masihambe siye eshop*** *… let us go to the shop,* ***Sithatha itrolley*** *… we take a trolley,* ***Sika uyincamathisele*** *… cut and paste,* ***Yimalini?*** *… how much is it?* ***Yitshintshi leyo?*** *… is that a change?* ***Thatha iyogathi le*** *… take this yoghurt. Everything else was in English and the learners were responsive to what they are used to. However, one perceived that there were still moments of hearing isiXhosa for learners even if there were just instructions.*
>
> *During the lesson learners made shopping lists, shopping at different tables. There was also an opportunity to play different roles as shopkeepers, consumers etc. I observed that this opportunity could have been exploited maximally to ensure that the learners used different languages to enhance learning. However, the teacher missed the opportunity. Most of the work in the lesson was done in English even though the majority of learners are isiXhosa speakers.*
>
> *Even though the lesson was in English and the school's language of learning and teaching is also English, when I walked around the class during the lesson, I observed that learners were struggling to spell in English. There were moments where they were stuck and could not compile their shopping list because they could not spell words such as chips and chocolate and when one learner decided to write down* ***chip****s he wrote* ***cipsi.*** *This I found interesting as the spelling did not even represent the isiXhosa sound of chips in the first syllable, but the last syllable did represent some isiXhosa sound which means that the*

> *learner was mixing isiXhosa which he is not familiar to write with English which it is assumed by the school that they know, since they are learning it. This indicates that even though the English is a LoLT, learners struggle to use it as a language. Furthermore, their language is also deteriorating in the process (Fieldnotes, August 2018).*

On the other hand, Preservice teacher 2 pushed herself a bit, even though she was not clear in her communicative competence, and there were quite a number of phrases and instructions as shown in the extract below.

> **Preservice teacher 2**: *Looking at the lesson as a whole, the teacher has been quite communicative in isiXhosa. The pronunciation and not saying some of the words correctly does not deter the teacher from pushing herself to be communicative in isiXhosa. All the words and phrases as demonstrated are utilised by the teacher throughout her lesson. The phrases such as 'put up your hand' were not articulated correctly but she still continued her lesson. These are phrases such as* ***ukuba ndithi yima*** *…. If I say stop,* ***Phakamani isandla*** *… put up your hands* ***Hlala phantsi, hlalani phantsi*** *… Sit down (singular and plural) some of* which are complex clauses to say for example ***ukuba ndithi yima*** *…. If I say stop (yima), would have not been expected to be used in this lesson but the teacher uses this clause (Fieldnotes, September 2018).*

In these two episodes, it is clear that both preservice teachers struggled in their communicative competence. As mentioned in the notes for Preservice teacher 1, the learners were not able to spell English words and it took some time for them to produce their shopping lists. It is because the preservice teacher was smothering the vernacular (Probyn, 2009) in her class and not legitimising isiXhosa as discussed in Guzula *et al.* (2016), This more than anything made the lesson difficult for learners and for the teacher too. Furthermore, as shown from the extract, the preservice teacher could have used the lesson as an opportunity for learners to use different languages as shopkeeper and consumers, where the shopping list created could be used to enhance communicative competence. This would have been a proper exercise for the learner and there would be some level of authenticity (Ozverir, Herrington & Osam, 2016) for the preservice teacher to hear from the speakers of isiXhosa. These moments were different from Preservice teacher 2.

Preservice teacher 2 tried hard to engage learners in isiXhosa even though her communicative competence was still weak. What was interesting was the warmth she received from her learners. This could also have meant that she was building a good relationship with the learners and they could assist her. In her teaching, there was a lot of repetition of similar phrases and

words, and it was clear that the more often she said the phrases, the better she pronounced them. This is an important aspect of communicative competence and learning a language in social settings (Mart, 2018; Mayaba, 2015; Savignon, 1991, 2001, 2018).

As mentioned above, these two students formed part of the second iteration cycle and the researcher observed them more closely when the isiXhosa intensive module commenced in 2019. Furthermore, the draft design principles were modified and reviewed in order to assist all the students in the second iteration cycle.

The following three preservice teachers were in their final year and extracts from their teaching and how their communicative competence was perceived are below.

7.4 OBSERVATIONS OF ISIXHOSA EDUCATION 484

In this section, I present the observations of the preservice teachers who registered for isiXhosa education 484. As noted above, the observation occurred in 2018 during the first iteration cycle.

7.4.1 Communicative competence

The preservice teachers' communicative competences varied as they presented these lessons. Preservice teacher 3 and Preservice teacher 5 were quite articulate in their isiXhosa communication and understood grammar rules quite well. However, Preservice teacher 4 was quite nervous as well and she was not as articulate as two of her colleagues. The extracts presented below elaborate on what was observed during these times.

> **Preservice teacher 3**: *Observing the communicative competence of the teacher, one can see that she is taking every opportunity to ensure that she uses isiXhosa. This is because her communicative competence is quite clear, good and understandable. She uses words or phrases such as* ***Mamela*** *… listen,* ***Sukuthetha mfundi*** *… do not speak learner,* ***Hlalani phantsi*** *… sit down,* ***Phakamisa isandla*** *… put up your hand,* ***Phakama*** *… stand,* ***Iza phambili*** *… come forward or to the front during the entire lesson, which indicates that the teacher's communicative competence is utilised. Quite important is to observe the use of affectionate language toward her learners with phrases such as* ***iza bhuti*** *… come brother,* ***thula sisi*** *... be quiet sister (Fieldnotes, August 2018).*

Additionally, one realises that the insights of communicative competence as highlighted by Mart (2018) and Savignon (2001, 2018) are alive in this lesson and the teacher held the space with a clear intention of seeing that learners gained some knowledge out of her lesson. This was

important as isiXhosa had a space and a role in the classroom as a communication and meaning-making tool. This is where one realises the benefits of translanguaging in the class as highlighted by Dowling and Krause (2019), Guzula *et al.* (2016), Krause and Prinsloo (2016) and Makalela (2015) and Probyn (2015, 2019), as they all put emphasis on the importance of allowing hetereglossic practices to occur in the teaching and learning process. This approach confirms isiXhosa as a language that needs to be recognised in Western Cape classrooms and South Africa at large. These remnants of progressive use of isiXhosa were further realised in the following extract when Preservice teacher 5 was observed.

> **Preservice teacher 5**: *The teacher's communicative competence was further helped by isiXhosa mother-tongue learners as they were speaking isiXhosa in her lesson. At times, she would ask the learners to repeat what they said as they were speaking fast. After the lesson she admitted that the learners for whom isiXhosa is their mother tongue spoke fast at times during the lesson. This was a good challenge for the teacher as she managed at times to catch up and understood what the learners were saying to her. Her communicative competence was vivid during her lesson with words and phrases such as the songs* ***molweni … Molweni bafundi x 2*** *... hello learners,* ***Ninjani x2*** *... how are you?* ***Phendulani*** *... Reply,* ***Molo titshala, siyaphila*** *... hello teacher, we are fine. Furthermore, she used words and phrases in her lesson teaching colours but quite a number of commands were present. These were commands such as* ***phosa ibhola*** *... throw the ball,* ***Thatha ibhola kwisikhwama*** *... take the ball from the bag,* ***Phosa ibhola kwibhakethi*** *... throw the ball into the bucket (Fieldnotes, August 2018).*

The above is what Mart (2018), Mayaba (2016) and Savignon (1991, 2018) refer to as authentic settings to use language for functional purposes. In this process of using the language for functional purposes, the preservice teacher's communicative competence was quite apparent through the lesson. She might have not pronounced some of the words properly but she was certainly innovative in her teaching and the use of the language. Both Preservice teacher 3 and Preservice teacher 5 were outstanding in their communicative competence and they functioned well in these multilingual spaces. This is contrary to what Preservice teacher 4 demonstrated in her lesson. The extract below gives an idea of what occurred in her class:

> **Preservice teacher 4**: *The lesson progresses as the teacher makes the learners watch a video where the animals are utilised as transport. The rest of the lesson is spent watching different animals as they are used as modes of transport. The discussion unfolds by asking what would happen if we had only animals to go from one place to another. The teacher*

is asking the learners about the theme of the class. Transport is anything that can get me from one place to another. Considering that this is a Grade R class the use of single words and some commands to isiXhosa learners could suffice at this stage. However, the teacher does not use this opportunity when she speaks with isiXhosa learners, whose command of English is not on par with the other English-speaking learners.

The teacher gives the learners different modes of transport in English and isiXhosa, ***inqwelo-ntaka*** *... helicopter,* ***ibhaysikile*** *... bicycle,* ***inqwelo-moya*** *... airplane,* ***isikhephe*** *... boat,* ***isigadla*** *... truck,* ***imoto*** *... car,* ***ibhasi*** *... bus,* ***isithuthuthu*** *... motorbike,* ***uloliwe*** *... train. The learners are engaged and seem interested in constructing sentences in isiXhosa but they are not getting the support from the teacher. There are no communicative episodes of isiXhosa beside the translations of the words as realised above. The lesson expands to animals as other modes of transport. The learners are not given an opportunity to say the animals in isiXhosa, they only watch the video and say the animals in English. The learners get to use isiXhosa words in the class only with those different transport words (Fieldnotes, July 2018).*

One can deduce from this observation that the teacher was not confident enough and her communicative competence was also challenged. This is a preservice teacher in her final year and she is still struggling to speak in isiXhosa as per the requirements of the qualification and MRTEQ (2015). Thus, in the recommendations in Chapter Nine, it is stated that there needs to be a rigorous review of the progression in the isiXhosa education module offering and how to enhance the communicative competence of the preservice teachers so that they are able to function in linguistically diverse classrooms. Considering that the class observed was Grade R with isiXhosa learners as the majority, teachers should be competent in isiXhosa so that they can support those young learners who possibly come from homes that are predominantly isiXhosa speaking. These are learners who do not have an abstract knowledge of the language and they are struggling in a classroom that is dominated by a single language, which is also the language of the minority. Communicative competence on the part of the teacher would then enable isiXhosa to be a legitimate language in the classroom as demonstrated in other observations.

The communicative competence of the teachers had to be seen in the preparation of the lessons and the way in which they were prepared to integrate isiXhosa in their lessons. The next category observed was language integration, which overlaps significantly with communicative competence as one had to look at the level of integration in the classroom and what that meant.

One of the main arguments for bringing integration into teaching was outlined in Chapter Three, where Potts and Moran (2013) explicate that children bring multilingualism as a resource into the classroom, and thus I argue the teachers need to capitalise on this and integrate the languages of the learners in their classrooms. In addition, I was interested in the integration of the linguistic resources shown in the classrooms, with the view that it would result in teachers not compromising the linguistic rights of the learners, as Mbatha's (2014) work alerts us to this danger. Furthermore, isiXhosa must not be seen as a learning deficit in the classroom as Nyaga (2013) argues.

7.4.2 Category of language integration

The extracts below are from the five preservice teachers who were observed during Teaching Practice. Integration is analysed as a theme that emerged during the observation. The focus will be on the third-year teachers first and then the last three fourth-year preservice teachers observed.

> **Preservice teacher 1:** *There was quite an interesting communication among learners where they could not remember what is 'to paste' in isiXhosa. This was an opportunity for the teacher to at least speak and tell learners that they need to* ***Sika uyincamathisele*** *… cut and paste. This was a helpful way to get the learners discussing some of the skills that are more integrative in nature, since they started to say words in isiXhosa and translate them with the teacher's help. These were words like infinitive verbs such as* ***ukuthenga*** *… to buy,* ***ukuya evenkileni*** *… to go to the shop,* ***ukuhamba nabazali*** *… to walk with parents. This was an impromptu way of learning as it was clear that the teacher was not prepared for this kind of conversation. However, she was willing to allow it to flow as the learners worked through their books individually and as a group (Fieldnotes, September 2018).*

Kiramba (2014) would argue that when teachers are not well equipped to teach in linguistically diverse classes and cannot react or support the languages brought by the learners, it does not do justice to the learners. As much as Preservice teacher 1 was not prepared to have conversations in isiXhosa with her learners, she still was willing to support the idea and guide it. Thus, I observed that there was great willingness among the learners to hear their language in the learning process (this is seen in the learners' enthusiasm), which seems to be non-existent in the school as it is an English-medium school and isiXhosa is not even taught as a language.

> **Preservice teacher 2:** *The learners are involved in the learning and assist the teacher to pronounce some of the words. The teacher has allowed this culture to emanate in her lessons and she has been learning new phrases, as she would later say. The class is quite vibrant with a handful of isiXhosa-speaking learners who are not shy to speak. At some stage the teacher was instructing the learners to put up their hands if they would like to speak and in saying this in isiXhosa she missed one syllable sa and said* ***Phakamani isandla*** *and one of the learners jumped in and corrected her. It is* ***(Learner corrects the teacher – Phakamisani isandla).*** *From the beginning of the lesson the teacher was willing to use isiXhosa and English in her teaching. The learners were responsive in the process. The lesson was on greetings and politeness, language and life skills. The teacher used words and phrases such as* ***Molweni bantwana*** *... Hello children,* ***Molo sisi, unjani?*** *... Hello Sister, how are you?* ***Ndiphilile enkosi unjani wena?*** *...I am fine thanks and how are you?* ***Molo mama*** *... Hello Mom,* ***Molo tata*** *... Hello Dad ,* ***Baleka*** *... run,* ***Ukuba ndithi yima*** *.... If I say stop (yima),* ***Phakamani isandla*** *... put up your hands (Learner corrects the teacher –* ***Phakamisani isandla), Hlala phantsi, hlalani phantsi*** *... Sit down (singular and plural) (Fieldnotes, September 2018).*

Some of these phrases were used as examples as the teacher was explaining greetings such as greeting mother or father. She was using the words and switching between the two languages with ease, and this was commendable.

Furthermore, the teacher put pictures on the board and learners named the picture on the board in isiXhosa. She then assisted non-speakers of isiXhosa in the process and explained that learners should say the words in English.

These two preservice teachers had an opportunity to do the iteration cycle again. The benefits of repeating the cycle are explained in the next chapter, when their progress is reviewed again.

The language integration of Preservice teacher 3 and Preservice teacher 5 was looked at together because they were similar in many ways. The learners in their classes were very willing to participate and this was encouraged by both teachers. The two extracts below give a narrative on both Preservice teacher 3, and Preservice teacher 5. The analysis is based on these two extracts.

> **Preservice teacher 3:** *With the confidence exhibited by the teacher, it has been easy for her to integrate other languages in her teaching rather than the school language of teaching and learning. The learners are moving between the languages available to them*

and they are using such languages as resources in order to enable them to make meaning in the learning process.

In particular isiXhosa mother-tongue learners are not hesitant to use isiXhosa and at times, the teacher gets confused with the speed. I observe that what is happening in the classroom is truly an authentic way of learning isiXhosa for the teacher, thus the learning is in two ways, where the learners are learning from her but also her learning from them. It is further clear that the culture developed in the class is that of tolerance for each other's languages and learners are patient with each other. Furthermore, those who are not isiXhosa speakers are also in the process of learning some commands as they hear and get these from their peers.

All (most) of the learners are quite interested in languages. They want to hear how to greet male and female teachers in isiXhosa.

*The teacher instructs/advises the isiXhosa-speaking learners to ask if there are words that they don't understand or don't know how to write in isiXhosa, i.e names of the places etc. It is interesting that some of the isiXhosa-speaking learners do not know certain words in isiXhosa. Words such as dance (**danisa/xhentsa** … dance). This can be as a result of the lok'shin lingua, as acknowledged by Sibanda (2019) which at times becomes quite apparent in the classroom, because of the learners' home environment (Fieldnotes, August 2018).*

Preservice teacher 5: *With the confidence exhibited by the teacher, it has been easy for her to integrate other languages in her teaching. This is done in isiXhosa, English and Afrikaans in which English and Afrikaans are the languages of teaching and learning. The learners are moving between the languages available to them and they are using such languages as resources in order to enable them to make meaning in the learning process. Harrop (2012) when working on integration recommends that the languages utilised in the classroom during teaching and learning should be flexible and I observe this as a well-articulated integration strategy. This is so because the teacher was well prepared and was also moving between three languages with ease and English and Afrikaans being her strong languages. Furthermore, isiXhosa mother-tongue learners were fully part of the lesson hearing and using phrases such **phosa ibhola** … throw the ball, **gooi die bal**, **Thatha ibhola kwisikhwama** … take the ball from the bag**, haal die bal uit die sak** , **Phosa ibhola kwibhakethi** … throw the ball into the bucket, **phosa in die emmer**. The above examples demonstrate a well-articulated linguistic flexibility by the*

> *learners and guided by the teacher, as she asks questions and gives phrases in three languages available as resources at her and learners' disposal. This is a further demonstration of legitimising languages in the classrooms as resource-making tools (Fieldnotes, August 2018).*

From these observations one can deduce that learning was a two-way process between the preservice teachers and the learners. Language was not used as an obstacle but was integrated in such a way that the learning process was flexible, as Harrop (2012) would argue. The fact that the learners utilised linguistic resources from their background to make meaning was the main priority of the teachers.

In particular, isiXhosa mother-tongue learners were not hesitant to use isiXhosa and, at times, the teachers were confused by the speed. I observed that what was happening in these classrooms was truly an authentic way of learning isiXhosa for the preservice teacher. This would be identified as a good way of learning languages in authentic contexts and environments, which is described in the methodology of this study in Chapter Four. It is argued in Chapter Four that DBR is a research methodology that occurs in authentic educational contexts and there are authentic principles which guide this process. In these lessons, as argued by Herrington, Reeves and Oliver (2010) and van den Berg (2017), both teachers demonstrated some of these authentic principles, in that there was strong support for the collaborative construction of knowledge and tasks, and so teaching and learning is not individualised to one person, but both teachers and learners benefit.

Furthermore, in Chapter Three I outlined the importance of enabling diverse classrooms to benefit from CLIL, as suggested by Harrop (2012). It is important to note that this approach was apparent in these classrooms as content and language were taught at the same time and the cultural aspects of different learners were positively reinforced at all times (Harrop, 2012; Suwannoppharat & Chinokul, 2015). Furthermore, this expanded on mediation theory as alluded to in Chapter Two, where social settings are considered to be what enables the learners of the language to practise their language skills.

The movement between three languages (English, Afrikaans and isiXhosa) by Preservice teacher 5 was a well-articulated strategy in terms of integration strategies. The languages were all available as resources (Makoe & McKinney, 2014; Mayaba, 2016), and all had a place in the classroom in a fair and just way (Guzula *et al.*, 2016).

I observed that with such learning taking place, where there is integration, learners can develop a culture of tolerance and patience for each other's languages from a young age. Furthermore, those who are not isiXhosa speakers are also in the process of learning some commands as they hear and get these from their peers. A further observation was that most of the learners were quite interested in languages. They wanted to hear how to greet male and female teachers in isiXhosa, and they were probing for further engagements during the lesson. This was allowed at all times by the teachers.

On the other hand, Preservice teacher 4 showed difficulty in integrating the languages. This was difficult in terms of her being able to speak isiXhosa. However, as described in the extract below, the teacher still allowed the Afrikaans-speaking learners to speak in their home language, as they mostly asked questions in Afrikaans. Translations for isiXhosa-speaking learners were done, but these were not engaged with because of her limited communicative competence of isiXhosa.

> **Preservice teacher 4:** *In this lesson there were some difficulties demonstrated by the teacher in moving between the two languages that she used in the class. IsiXhosa was used when greeting the learners and when translating the different transports from English to isiXhosa. Most of the lesson was in English, and the Xhosa-speaking learners who were in class were not utilised as much as they should in terms of assisting their peers with pronouncing certain words and retaining such words. This might be because of the fact that this was Grade R and the teacher might have been conscious to not overwhelm the learners.*
>
> *Important to note is that the teacher allows Afrikaans speakers to also use Afrikaans where they are asked to explain the pictures of the transport. This is integral in integration and allowing linguistic diversity when knowledge is constructed and, as Harrop (2012) would explicate, the importance of integrated lessons, and she argues that such lessons are significant because learners' linguistic proficiency becomes greater and it boosts motivation and drive among them. In this instance, it is not only the learners who are benefiting in the process of integration but the teacher has benefitted greatly.*
>
> *Three languages in one space are managed quite well and with ease to allow learners to be co-constructors of knowledge. The multilingual approach in the teacher's way of teaching where she allows learners to utilise their first languages is in integral part of language integration (Fieldnotes, July 2018).*

The teaching and learning using multilingual resources was more beneficial to the Afrikaans- and English-speaking learners. This was because the teacher could not comprehend isiXhosa well. This was a concern considering that it was her final year of learning isiXhosa.

The third category examined how much of the theory from the isiXhosa education module was realised in practice. This was important to look at because the main idea of DBR is to see that intersection between theory and practice, as outlined in Chapter Four. The following section will present the observations based on how many of the strategies gained from the module were utilised when teaching in schools, if any.

7.4.3 Strategies acquired from the isiXhosa module

It was important for me as the researcher to see if the students were able to model some of the strategies from the module. These would be songs, rhymes and pedagogical strategies for vocabulary development. The following isiXhosa education 384 students were observed and the extracts present the notes taken during the observations.

> **Preservice teacher 1:** *The teacher was quite nervous and as a result the strategies used during isiXhosa module were not prevalent in her teaching. It appears that she was anxious as she would make a comment after the lesson that she missed a lot of things that she wanted to do. When probed further, she said at least greetings and a few songs were planned to form part of the lesson (Fieldnotes, September 2018).*

From the extract about Preservice teacher 1, it was very important for me to see this and think of other innovative ways to mediate and better prepare the preservice teachers. Thus, the following iteration cycle focused more on vocabulary development and making students speak more in isiXhosa and sing so that they could use the songs learnt as teaching resources. Preservice teacher 1 was then observed in the second iteration cycle. The results are presented in Chapter Eight, where her journey and development is utilised as an example of why DBR can work if implemented properly. Preservice teacher 2 was also observed and the following extract gives a sense of what was gained during her observation.

> **Preservice teacher 2:** *The teacher further took the opportunity to use the strategies used in isiXhosa education module. She is giving instructions in isiXhosa and explains to those learners who are not picking up on what is being done in class. For example, the strategies of using songs to get the learners to understand what is being said in class are used. The songs such as* ***intloko amagxa amadolo neenzwane*** *... head shoulders knees and toes, were also sung in the lesson to get students ready for the lesson. This is one of*

the songs developed and learnt through the module of isiXhosa and it was said that the preservice teachers should utilise these songs and thus this is seen as part of what was gained from the module being realised in practice (Fieldnotes, September 2018).

Furthermore, the above observation links well with what Herrington and Herrington (2006), Herrington, McKenney, Reeves and Oliver (2013) and Herrington (1997) view as the authentic learning of DBR, where the theory and practice are manifested in one space. The preservice student pushed herself to go beyond what she learnt from class, and also used any skill that she possessed to use isiXhosa for meaning-making and diversity purposes. This was a way to make learners realise that other languages are acceptable in class and can be utilised interchangeably.

IsiXhosa education 484 preservice teachers were also observed, and the following data presented was taken during the observations.

Preservice teacher 3: *In the observation the teacher was quite clear in applying the skills and strategies gained from the isiXhosa module especially when she allowed the isiXhosa learners to use their knowledge to teach those who do not speak isiXhosa. The peer learning was one of the pedagogical practices done in the isiXhosa module in the 14 weeks of learning isiXhosa. This is now realised in practice and done in such a careful and thoughtful way throughout the lesson. The preservice teacher used phrases such as* ***xelela umhlobo wakho*** *…. Tell your friend,* ***Thetha naye*** *…. Speak with him/her,* ***Buza umhlobo*** *…. Ask a friend,* ***phinda abeva abahlobo*** *… repeat friends do not hear. This strategy was well articulated in terms of encouraging peer learning and learners had an opportunity to hear and listen from each other (Fieldnotes, August 2018).*

In the teaching of the isiXhosa module where preservice teachers would be asked to do exercises such as running dictation, as explained in Chapter Five, this was intended to enable them to hear each other speak isiXhosa.

The strategies used by Preservice teacher 3 were not different from those of Preservice teacher 5. As presented below, the teacher used a variety of strategies which were executed in order to support the learners.

Preservice teacher 5: *I observe that the teacher did not ignore the strategies that she learnt at university from the isiXhosa education module. She continuously pushes herself to use isiXhosa and sing songs with the learners. Students learnt that singing songs is good for vocabulary retention and this strategy is replicated successfully in practice. In the beginning of the lesson she uses a song to greet the learners and then asks them to*

> *greet her back with a song. The song is* ***molweni … Molweni bafundi x 2*** *… hello learners,* ***Ninjani x2*** *… how are you?* ***Molo titshala, siyaphila*** *… hello teacher, we are fine. The song was not sung in the isiXhosa module and it appears that the preservice teacher developed the song on her own. Furthermore, in the middle of the lesson the teacher asks the learners to form a circle and this is also done with a song from the isiXhosa education module,* ***Sakha isangqa thina*** *… we make a circle. This gets the learners to form a circle quicker and she continues with her teaching (Fieldnotes, August 2018).*

It is clear from both Preservice teacher 3 and Preservice teacher 5 that they used the knowledge gained from the module in their Teaching Practice. They simulated a variety of teaching strategies and learners seemed to enjoy and learn something from the lessons. Herrington and Reeves (2011) expound on the notion of DBR in that design principles are utilised to monitor the design and development of learning settings in education and such environments are grounded in sound practical and theoretical principles that can encourage student engagement through innovative learning tasks. What the students demonstrated in their classrooms resonates quite well with the ideals of design-based research. Being guided by the DBR ideals is important as it appears in the integration category as well as in this category. Again, this resonates with the intersection between policy and practice as illustrated by design-based researchers such as Herrington and Reeves (2011). The strategies used in the classroom were adapted from the isiXhosa modules as taught at the university. The student is able to see through the theory as applied in the classroom and how that is applicable in real-life situations. This is what Herrington and Reeves (2011) describe as authentic environments and a way of combining what is learnt in the classroom and its applicability in the work place. However, Preservice teacher 4 had difficulties in utilising the strategies as taught in the isiXhosa module, as indicated in the extract below.

> **Preservice teacher 4:** *I observed that there were not a lot of strategies used from the isiXhosa course given to students earlier in the year and during the 14 weeks of the isiXhosa module. This could mean that the student was still scared to use isiXhosa to communicate. I observed that had the strategies been used the class interaction and teaching and learning would have been better. However, it can mean that using the strategies that one is not sure about would have made the teacher's teaching experience unpleasant both to the teacher and her learners (Fieldnotes, August 2018).*

The fact that she allowed learners to express themselves in different languages is commendable as this may indicate that the teacher is aware of the linguistic diversity in her class, and empowering learners to tap into these language resources was important. However, it warrants some concern for the researcher as the preservice teacher was in her exit year and had not mastered the link between theory and practice. A major contributing factor was the fact that she was not able to utilise isiXhosa for communicative purposes.

In summary, this section has presented and analysed the data from observations in iteration cycle one. The observation guide and checklist presented in Table 7.1 was followed closely during the observations and in the analysis similar themes were presented. The section focused on all the themes which emerged through the checklist of observations, where interesting features seen in the schools and classrooms were presented and analysed. Furthermore, preservice teacher confidence, communicative competence, how language was integrated and strategies from the isiXhosa education module were presented and analysed. This was an important part of this current study as it gave the researcher an idea of how preservice teachers really function in linguistically diverse classrooms, effectively answering the main question and sub-questions of the study outlined in Chapter Four, and finally addressing some of the draft design principles as presented in Chapter Three. The advantage of DBR is that it can generate a huge amount of data, which enables the researcher to ensure that the questions are answered satisfactorily, and that the problem identified is also addressed.

The following section will present the focus group discussions held with the preservice teachers after their teaching experience. The ideas extrapolated from the observations helped me to better prepare for the second iteration cycle. This is presented below as the draft principles are reviewed and modified.

7.5 FOCUS GROUP DISCUSSIONS AFTER TEACHING PRACTICE 2018, ISIXHOSA EDUCATION 384

The following section will present and analyse the focus group discussions from the first iteration cycle. The students had to share their experiences of Teaching Practice and how the module might have enabled them to function in linguistically diverse classrooms. There were three broad categories in the focus group discussion, where preservice teachers shared their perceptions about the module, commented on their communicative competences of isiXhosa and, finally, discussed their ability (or lack thereof) to function in linguistically diverse classes. This was a further attempt to answer the research question and sub-questions as posed in Chapter Four and formed part of Phase Three of DBR. The focus groups took 30 to 60 minutes

each and the preservice teachers were placed into smaller groups of three in order to allow them to fully share their experiences. Groups in different years of study had their own focus group discussion, which was intended to prevent preservice teachers from becoming confused about their progress. The data was transcribed and read, and emerging themes were highlighted and analysed (Vaismoradi *et al.*, 2016, 2013).

7.5.1 Communicative competence and the isiXhosa education module

Communicative competence was one of the integral parts of the study, so some of the questions had to be around this theme. Preservice teachers were asked if their communicative competence had improved or had remained the same. This was also important because it was an attempt to see if the concerns shared by preservice teachers in the questionnaire had been answered and whether the draft design principles had sufficiently informed the iteration cycle to yield greater communicative competence.

Facilitator: So I want you to think back and having done so, would you say your isiXhosa communicative competency has improved since you've started then, or it has stayed the same? And then if you can just explain and also give examples. Thank you.

Both preservice teachers' answers were positive about their communicative competence. They both highlighted that they had been worried at the beginning of the year when they enrolled for the module because they thought there would be difficulties. However, as the year progressed, they enjoyed learning isiXhosa and the pedagogical approaches utilised in classes were empowering for them. With regards to this, they mentioned things such as songs and poems. The two extracts below give verbatim accounts of what the preservice teachers had to say.

> **Preservice teacher 1**: *I think that in the beginning of the year I was very worried because I knew that my Xhosa, I hadn't been practising the holiday, so I was worried that I would have forgotten everything. But, I remembered a lot more than I thought, which was great. But I've definitely grown since the beginning of the year. I've learnt a lot more. I'm much more comfortable. Sometimes when I'm doing other things, I find myself thinking in isiXhosa. Not very well, but sometimes.*
>
> *The thing that helped me the most was definitely the songs. Singing the songs in class helped me a lot, cause the words in the songs are words that I can use to form sentences. I might not be talking to someone about my head, shoulders, knees and toes, but I can incorporate them into a conversation because I can definitely remember those parts of the body, which has really, really helped.*

Preservice teacher 2: *I think also not having the same Xhosa we spoke in first year in second year, we didn't really do much with the English. That also ... It was like a gap, so it was quite hard to ... I don't know. I felt a bit unsure when we first started this year that it would be as much as we did in first year.*

But like participant 1 said, the songs also helped a lot and the poems, the repetition and doing it over and over and over again. And I think also when you asked us questions, it almost meant like you had to know it because it made me feel like scared in a way to not know it. So I forced myself to practise it at home and to know it so that when you asked questions I could at least say something and not just sit there.

Facilitator: So you will say that there's been an improvement rather than...?

Preservice teacher 2: *Yes, there has been. I think also and the confidence to speak it*

As demonstrated above, the preservice teachers state that they have grown a lot in their communicative competences. It is interesting to note that one of them did not do so well when she was observed, as discussed in Section 7.1. Nevertheless, the preservice teachers confirmed the effectiveness of the model used in teaching and learning. This is outlined in Chapter Three, where it is argued that students are to be equipped with knowledge about language in order for them to function in social contexts (Bagarić and Djigunović, 2007). It can also be seen how some of Canale and Swain's model of communicative competence is brought to life where linguistic codes and language in social settings are utilised by preservice teachers.

The following question centered on the module, and the material and content used for the students. The aim was to find out from the students whether the content of the module and the material used were found to be relevant, innovative and learnable. This was important to understand because learning a language requires students to enjoy what they are learning. Even the material must allow the students to enjoy it as such. The question is transcribed below.

Facilitator: So in the course, the course itself, I'm also interested in terms of the resources and the content of the course material. Looking into these aspects of the course, what would you say worked or did not work, if you just think about it, and why you say it worked or why it did work?

The preservice student answered about the content of the material, noting that the content was manageable since the book was not big but had enough for them to learn. The goal was for the students to be able to cover the work in the 14 weeks of teaching, and for the material to be

applicable to their Teaching Practice as they would use the vocabulary and language learnt when they are at schools. It was therefore important to ask this question because it influenced the module content and draft design principles. Quite important to note from the answer was the following:

> **Preservice teacher 2:** *And also, where the context was in the school environment, so everything we did was in the school, like danger in the school and this classroom, so that also helped because then we were in the classroom we could link back and actually say, okay, we did that before.*

Both preservice teachers alluded to the content enabling them to display communicative competence (Bagarić and Djigunović, 2007; Mart, 2018; Savignon, 1991) in isiXhosa and to function in those authentic environments as postulated by Herrington and Herrington (2006) and Ozverir *et al.* (2016). As outlined in Chapter Five, the themes covered in the module had to be linked to what happens at school, such as conversations between learners and teachers, between parents and teachers and between teachers themselves. This means that the vocabulary that the preservice teachers might have used in their Teaching Practice was within the context of the school environment, as the preservice teacher confirms above.

Furthermore, the preservice teachers referred to the booklet used in the module and the fact that it had pictures, which helped them to make sense of what was happening even before they started learning a topic. Both preservice teachers' comments are transcribed below.

> **Preservice teacher 1:** *Yes. I think something – I don't know, maybe it's cause I'm a Foundation Phase teacher – but something that helps a lot is pictures. It might just be because I've noticed, maybe it's for everyone, but for my kids especially, if I have pictures of a sentence and a picture that describes what's happening in the sentence, it is a lot easier. So for most of the time, majority of the time there were pictures in the classroom, sorry, in the booklet, but to have pictures of a boy running and falling and then you can say, okay, that's what's happening, now I can try and figure out the words around it. Because ... Yes, that was just...*

> **Preservice teacher 2**: *It's different ways of learning, cause it's also a visual adding to what you might know or heard.*

The above further confirms that preservice teachers were introduced to different learning styles where some of the work covered in the isiXhosa module was visual and they had to speak based on what they saw in pictures. This is where the module enabled them to produce descriptive

work on what they had seen or even just have a conversation about the pictures. The learning in the module was intensive and it allowed the preservice teachers time to explore and figure things out and apply this in real-life situations, as learning a language requires social settings (Lantolf *et al*., 2015).

In all, the preservice teachers highlighted some of the useful aspects of the module, such as the context-based vocabulary development which benefited them. Vocabulary is crucial in communicative competence as the learners of the language use it when in communicative moments. Furthermore, the module enabled the preservice teachers to use isiXhosa in their classrooms to assist those learners who are isiXhosa speakers in meaning making. The following subsection asked the students about their Teaching Practice experience in general and how they viewed working in linguistically diverse schools.

7.5.2 Teaching Practice experiences in linguistically diverse classrooms

This question was integral to this study as it cuts across the main question and sub-questions as outlined in Chapter Four, and as well as the draft design principles presented in Chapter Three. It asks the students to give their experiences of functioning in linguistically diverse classrooms, and seeks to understand whether the interventions as per the DBR methods discussed by scholars such as Easterday *et al.,* (2014) and Herrington *et al.* (2013) are realisable in practice, as well as further to comprehend the authentic environments for students to function as suggested by Herrington and Herrington (2006) and Ozverir *et al.* (2016). It is important because preservice teachers are finally given an opportunity to be in front of the class and teach and to use language for meaning-making purposes.

Both preservice teachers indicated that their classrooms were linguistically diverse, the majority of learners were isiXhosa speakers, and that there was an opportunity for non-isiXhosa-speaking learners to learn isiXhosa. Quite interesting to note is that both preservice teachers alluded to the fact that the isiXhosa-speaking learners were bored at times:

> **Preservice teacher 1**: *So at first it was very exciting and they were all listening because it was new and exciting. But as I did it every week you could see that some of the isiXhosa speaking learners would get a bit bored, because they already knew the subject matter that I was teaching the rest of the class. That's when I realised I had to integrate more actions, more singing, dancing, those aspects into my lessons so that they also felt like they were getting something out of the lesson.*

> **Preservice teacher 2**: *So for most of them the first additional language that they did that year was with me where they did the isiXhosa lessons. And also, when I did those lessons, the same as participant 1 said, where the home speakers got quite bored, then with the behavior. So it was quite difficult. And the teacher imposed and she said, no, I have to stop my lesson now because they're getting too out of hand.*

This is where the preservice teachers realised that they will not be able to teach isiXhosa in classes where isiXhosa-speaking learners are the majority. This is because, at times, these learners speak more than the teachers and thus both speakers and non-speakers of isiXhosa may view the language as mediocre if preservice teachers continue to teach the language while they are not proficient. The idea in such classes is to further legitimise (Guzula *et al.*, 2016) isiXhosa as a language that can be used to support learning, as has been argued above. This is because the isiXhosa learners were impressed at the idea of hearing isiXhosa being spoken by their teacher even if it was through songs and short phrases, and some participated diligently in assisting the teacher with certain phrases as observed during Teaching Practice and discussed in Section 7.1. In this I share the same sentiments as Coelho (1998:147) who categorically states that,Students in multilingual classrooms need teachers who demonstrate positive attitudes towards language and linguistic diversity.

What the preservice teachers shared above resonates with Coelho's sentiments. Furthermore, one of the strategies employed by the preservice teachers was to use isiXhosa for class control purposes. This is confirmed by both preservice teachers:

> **Preservice teacher 1**: *I don't know if that's relevant, but to be able, when they were talking too much, then I would just say* ***intloko*** *and then they'd all touch their heads and then we'd go on and that would keep them quiet. So the idea of speaking a third language for many of them is very exciting.*

> **Preservice teacher 2**: *So I tried to teach them new songs. For those that could speak it, then they helped them 'cause they were learning a new song. Or towards the end of the lessons I'd have a little activity where they could do something, so they'd draw and then you write a caption or the label of it. For weather they'd write today's weather is ... So I think they benefitted from it, but there were quite a few other difficulties.*

The above extracts demonstrate the preservice teachers' abilities to function in linguistically diverse classrooms. There are difficulties, as expected, but that does not stop them from trying new and innovative ways of engaging their learners. It can be argued that this is a truly authentic

environment and that the preservice teachers are able to use their linguistic abilities to teach the learners. As the preservice teachers spoke isiXhosa, they may have been accepted by isiXhosa learners and this is one of the moments where the preservice teachers needed to enhance their isiXhosa communicative competence. Thus, the next question was on the lowest and highest moments of Teaching Practice in linguistically diverse schools.

Facilitator: Thanks very much. And let's talk now about the lowest and highest moments of the teaching practice. Maybe if we can just start with the lowest moments and if there was maybe a lowest moment where you felt it was difficult to function ... And pertaining again to the language diversity of the learners. What were the lowest moments and did you overcome them?

The preservice teachers shared their answers, some of which clearly indicate unsettling feelings about how schools still view certain language, in this case isiXhosa, and how schools are not willing to allow isiXhosa-speaking learners to speak isiXhosa and use it for meaning making. The preservice teachers shared that there were some schools and teachers who would tell them not to let the learners speak isiXhosa in the classrooms because it is against school policy, among other reasons they gave to the preservice teachers. This means that as much as the preservice teachers wanted to legitimise isiXhosa, there was quite strong opposition in some schools as depicted in this extract below:

> **Preservice teacher 2:** *The low point would ... I think that ... Okay, well, one point would be that the teacher, she actually refused to let the learners speak isiXhosa in the classroom.*

Furthermore, some of the preservice teachers still tried to give short isiXhosa lessons with the intention of promoting it and assisting those learners who are non-isiXhosa speakers. This approach presented some difficulties as the preservice teacher below commented that learners would become rowdy and not listen. One can deduce that there was a need for the preservice teachers' communicative competence to be strengthened and to further equip them to stand firm in these difficult classrooms. The following extract presents one of the lowest moments during the teaching and learning practice.

> **Preservice teacher 1:** *For me, the lowest moment was when I was trying to teach them the isiXhosa lessons and they would get bored and rowdy and not want to listen. I found that that was mostly with when I taught them the days of the week because it wasn't a very practical thing that they could see, they couldn't touch it, it wasn't a tactile thing*

that they could work with, it was just an idea of the days. So that didn't work, so I found that that was a low point. They just didn't ... They didn't really want to learn and it's very difficult to teach children who don't want to learn.

Low moments would have been expected, as the lessons and experiences differ in one way or another. The above extract attests to the difficulties that preservice teachers were presented with when they got to schools. However, there were also good moments which preservice teachers could share:

Preservice teacher 1: *Mine was, I spoke about this in Afrikaans the other day, but there was a little boy who didn't speak at all. The teacher didn't ... When I asked the teacher, she said it's because he stutters when he speaks English. So I thought, oh shame. So I went, and he was one of the weaker learners, and I worked with him on the carpet, and we were working together and I would speak to him in basic isiXhosa, just about a few things, and then also in English sometimes.*

And then the one day, about three weeks in I was working with him on the mat and I spoke to him in isiXhosa and I made a mistake and he very softly, barely above a whisper, but he corrected me and he told me the right word. That's very ... I couldn't believe it. I hadn't heard him speak before. So I just thanked him and I carried on. And as we worked more together he saw that it was okay to sometimes make mistakes and maybe even not to be scared about speaking a second language.

So we worked together and we spoke to each other in a bit in isiXhosa, a bit of English and it was amazing to see that by the end of the lesson, especially when you came, he was the one in the front who was going, no, teacher, it's not that. So it was really interesting to see that just by using his language, for him, to show him that it was okay for me to make a mistake, it's okay for him to make a mistake, that was definitely a high point for me.

The extract above shows that language can be a barrier in many learning instances. Furthermore, the preservice teacher simply made the language available to the learner and this opened a different world to the learner. The fact that language was seen and validated by a teacher made the learners respond better. Thus it is important to allow languages to be present in the classrooms and allow learners to use language as a meaning-making tool. This approach resonates with Guzula *et al.* (2016), Makalela (2015), Probyn (2015) and Sibanda's (2019) work on translanguaging and legitimising African languages in classrooms. Indeed, it is a moment to

be highlighted in the preservice teacher's life and certainly the learner will not forget that there was a teacher who once spoke to his heart, not only to his mind. Additionally, the preservice teacher below also shared moments where the Teaching Practice was a pleasure to her:

> **Preservice teacher 2:** *I think ... So my one lesson I did colours. So I played a little game where, with their crayons. We asked* ***uphi u-orenji*** *and they have to say* ***nanku u-orenje****. There was also one girl who was Afrikaans speaking, so it was her third language, but she was sitting next to a little Xhosa girl and she was helping her. So when Joyce (pseudonym) would lift up the wrong colour, the little girl said, no, it's this one. It was just nice to see how they helped each other in a way. I enjoyed that lesson, I think it was one of the best lessons.*

The above shows that the importance of peer learning when learning a language cannot be ignored. The teacher touches on a critical area which might not have been realised but when learners work together, they can see and appreciate each other's languages, and effectively promote cultural tolerance as argued by Harrop (2012) and Maseko and Kaschula (2009).

The preservice teachers were asked whether their confidence in isiXhosa communicative competence improved during Teaching Practice. The question and subsequent responses are presented below.

Facilitator: I think one of you touched on this a bit. So when you talk about the teaching practice, did it give you more confidence to speak isiXhosa more and function in a classroom where there is isiXhosa-speaking learners? So again I have two questions. We can say, would you say these experiences of speaking isiXhosa where needed in the classroom, has it boosted your confidence? Why and why not?

> **Preservice teacher 1:** *Speaking isiXhosa in the classroom, it really did help to boost my confidence and it showed me, it taught me that I must allow the learners to help me because it is their first language and it's not mine. And it gives them so much ... It doesn't make them feel that they are above me in any way, they are just so excited that they can help and that they feel that they have something to give to the class.*
>
> *So speaking isiXhosa in a non-isiXhosa medium school really does, it boosts their confidence in their own speech abilities and the fact that if teacher can learn to speak my language, then I can learn to speak teacher's language.*

> **Preservice teacher 2:** *When I did my lessons I also said we're both learning here. I'm helping you to learn English and you're helping me to learn Xhosa words. Cause I didn't feel as confident in the beginning, but as my lessons went ... And I know that when you came I didn't use as much as I should have used cause I was very nervous that day. But I felt that they really did, when I spoke it, their eyes just went like, wow, that I actually knew to ... And I think it also built and made the bond stronger cause then they would come and ask me questions at break and we would have little conversations and then they would ask me what is the word for this. So that also...*

Both preservice teachers stated that they were now in a position to say that they had gained some confidence in isiXhosa communicative competence. Here one can further deduce that the preservice teachers are working towards a goal of recognising and seeing languages in the classrooms being used interchangeably without shutting down learners. It is quite interesting to note that both preservice teachers highlighted the importance of making learners aware that they are also learners of isiXhosa and this made isiXhosa-speaking learners relax and engage with the teachers. One can see that tolerance of languages was being promoted from both sides, the teacher and the learner. The non-isiXhosa-speaking learners were also not left behind as the preservice teachers refer to them as having gained something out of the isiXhosa communicative competences. This is important as it links to how teachers integrated isiXhosa into their lessons and how they portrayed some confidence when they were observed, as discussed in Section 7.1. Thus, the following question aimed to probe further about being able to function in linguistically diverse classrooms:

Facilitator: And then, so are you now able – this is of course not to shoot you guys in the foot – are you now able to function in a classroom where there are isiXhosa-speaking learners? Please elaborate.

> **Preservice teacher 1:** *I think I would be ... As long as I didn't have to teach a different ... I don't think I'll be able to teach a different language, I mean a different subject in isiXhosa, but I would be able to use isiXhosa words that I know to help the learners to bridge any gaps that they might be missing. I think that I have enough control over, command over the commands, so* ***hlala phantsi*** *or* ***phakamani****, those sort of words, so that they can know what I want them to do and that they'll feel respected because I respect them by speaking in their language, so they will respect me by following my instructions.*

> **Preservice teacher 2**: *I think ... Okay, I know I wouldn't be able to do the full lessons with everything in Xhosa, but like B said, maybe just a few phrases now and then to just*

ensure that they understand what they have to do, just to give a few instructions or to maybe translate a few words. Like if you wanna do cutting and sticking you say, okay, ***sika*** *or draw is* ***zoba****. Just a few words here and there. But I don't think I'd be able to do it full on.*

Teaching is not just about the content of the subjects where meaning-making matters, but also the instructions in the classrooms such as 'sit down', 'be quiet' and 'stand up'. Language is used as a way to discipline learners. However, acquiring language and communicative competence should be seen past just using it to keep the class (isiXhosa-speaking learners) in order. It should be about meaning-making, which is what Guzula *et al.* (2016) refer to when they argue for the legitimisation of African languages. The extracts above do not sufficiently address this point of isiXhosa as a resource, which means that an integral part of using language for understanding the content has still been missed by preservice teachers and learners are effectively disadvantaged further. Both preservice teachers allude to the usefulness of using language to command learners to do certain activities such as 'cut' or 'draw', 'sit down' or 'be quiet'. The idea of using isiXhosa in the classrooms for the preservice teachers is '*to help the learners to bridge any gaps that they might be missing'* (Preservice teacher, 2018). As much as this is a good start and is important, it is also important to prepare preservice teachers to understand language use not only to bridge gaps but also to utilise it for meaning-making where the language is used to unpack content and concepts embedded in it. To this effect, another draft principle was proposed as shown in Table 6.1 below, where preservice teachers will be equipped to develop vocabulary of content such as mathematics.

The following question asks the preservice teachers about the future and whether the journey of being in the isiXhosa intensive module and being placed in linguistically diverse schools increased their interest in teaching in linguistically diverse schools in the future.

Facilitator: Okay, now the last aspect. It's also optimistic, next year you're still here, but it's fine, we'll still re-evaluate. So, working in a multilingual context may have sparked some interest, motivation to work in linguistically diverse schools. So perhaps will you like to work in schools where there are isiXhosa-speaking learners? Why?

Preservice teacher 1: *I would like to work in a school where there are isiXhosa-speaking learners, but not a whole class that does not understand English. I don't think I would be prepared. I didn't think it would be fair on those learners to have me as a teacher, because I wouldn't be able to help them the way a home language isiXhosa-speaking teacher would.*

> *I think I can definitely help in a school where it's very diverse with lots of different languages, because it will help ... I have confidence that I will be able to use my isiXhosa and my Afrikaans and my English to make sure that the learners respect and understand each other and to be able to bring a respect for all the different languages. So that the isiXhosa-speaking learners don't feel that they always have to speak to their friends in English and sometimes the English-speaking learners could have a small conversation with their friends in isiXhosa. And I think that that's very important, to help them understand why it's so important to be able to communicate with people and to show respect for them by understanding where they come from.*
>
> **Preservice teacher 2:** *Because in the Western Cape there are so many isiXhosa speakers, I think it would be important to know how to speak in a classroom. So I think wherever, in whichever school you go to these days, there will be isiXhosa speakers. But I think I would really like to have it, because I enjoyed the three months that I had where I was able to use it to help. Cause you can really see, like I said earlier, you can see the change that it makes in the learners. So they feel more confident to come and speak to you because they know that you know how to speak their language.*

From the extract above, it is apparent that the preservice teachers are willing to work in linguistically diverse classrooms. This is made clear by Participant 1, when she says, '*I think I can definitely help in a school where it's very diverse with lots of different languages, because it will help' ...* and amplified by her colleague when she states that*, 'because in the Western Cape there are so many isiXhosa speakers, I think it would be important to know how to speak in a classroom*' (Preservice teacher, 2018). Both of these statements allude to the fact that preparing preservice teachers for linguistically diverse classrooms is needed now more than before. This is important because this was a further attempt to answer the main question and the sub-questions as posed in Chapter Four, as well as the draft design principles presented in Chapter Three. Furthermore, the preservice teachers were also aware of the issue of languages in the Western Cape schools where, at times isiXhosa is deligitimised (that is, I would argue, viewed as a deficit rather than a resource) and Afrikaans and English are the languages of teaching and learning. Thus, they are alluding to the sentiments of bringing the languages into the classrooms as meaning-making tools, in a similar way that Guzula *et al.* (2016) and Probyn (2009, 2019) argue for a stance where languages will no longer be smuggled into the classrooms.

On the other hand, the preservice teachers were aware of the difficulties and challenges of being in these diverse classrooms. From the excerpts, they both argued that they would enjoy working in these classes but there would be challenges. Equally, I have also highlighted the fact that the preservice teachers were under the impression that giving commands and instructions in isiXhosa where there are isiXhosa-speaking learners in the classrooms is a means to an end.

7.6 FOCUS GROUP DISCUSSIONS AFTER TEACHING PRACTICE 2018, ISIXHOSA EDUCATION 484

The following set of data was based on a focus group discussion with the isiXhosa education 484 preservice teachers. Three preservice teachers who were observed during Teaching Practice took part together with the other three preservice teachers. These preservice teachers were invited to form part of the same focus group discussion since it was their exit year and it would be important for them to share their experiences about the isiXhosa module since they were participants in the study but were not placed in linguistically diverse schools. Furthermore, I was interested to hear from the preservice teachers about their preparedness to work in linguistically diverse schools and whether the skills they received from the module and Teaching Practice were enough. This was to maximise and improve the pedagogical approach to the isiXhosa module where communicative competence was taught.

7.6.1 Communicative competence and the isiXhosa module

The following question focused on the module of isiXhosa and the preservice teachers' objectives when they enrolled into the module. The idea was to give the preservice teachers time and space to reflect on their journey, starting with the module on teaching and learning, communicative competences and Teaching Practice. This means that the question was aimed at answering quite a number of aspects in this study, including the main research question, and to respond to the draft design principles.

Facilitator: Thank you for allowing me this time. So let's start with the module which you took before going on teaching prac.

Thinking back when you started isiXhosa and the class discussions we had after the survey, and also we did that module questionnaire, what were your objectives, what you wanted to get and will you say your isiXhosa communicative competency has improved since then or it has improved since your first year or it has stayed the same or it has just deteriorated? So if you can just explain that. For example, we can start if you want to say it has improved, what contributed to this improvement?

Preservice teacher 1: *From first year I was really bad at Xhosa and speaking the language and understanding the language. And I think since then I have become a lot more fluent in writing the language, so I don't necessarily have to check my spelling as often as I had to and I feel confident writing some of the words. And my speaking has definitely improved, but I think what has improved the most is my understanding of Xhosa. So if someone is speaking the language, I am able to understand it a lot better than what I myself am able to reply or speak back.*

Preservice teacher 2: *I think what has contributed to me feeling more confident in speaking this language is from second year when our classes got smaller, I feel you build more confidence with the closer relationship with the lecturer and with your classmates. Cause you have that opportunity to discuss and just communicate everyday dialogues, whereas in first year it was very different, the classes were huge and I relied more on rote learning to understand the stuff where now I feel better now talking it through.*

Preservice teacher 3: *I would say I definitely feel more confident from first year on to speak the language, even to people I don't know, whereas in second year I felt so afraid actually to speak the language, even we were a small group. So now, having children in your class as well, you see that the way you interact with them, even if it is only three or four words you can speak to them, they like that and they love it. They see that you acknowledge them. So that was really nice for me. And also the things we focus on now is more applicable to what we are going to do next year, definitely, than from our first year.*

Preservice teacher 4: *Since second year. First year was kind of more everything, not focused on education. I think from second year we talked more about the kid, how to help the kid and how to communicate, even if it's just a small word, just to help the kid. Yes, I think it is better since second year.*

As shown above, the aspect that came to the fore quite strongly was how students' communicative competence has developed during the module, how they can hear and have short conversations with isiXhosa-speaking learners and people, as well as write in isiXhosa. This is quite pertinent as it resonates with the communicative competence model discussed previously and as presented by Bagarić and Djigunović (2007). It is clear that there is a need to teach all the aspects of language such as communicative competence and grammar, as discussed in Chapter Three. Influenced by Hymes's (1972) notion of communicative competence, Bagarić and Djigunović (2007: 95) clarify that communicative competence is not

only embedded in grammar but is the fact that a speaker has the ability to utilise such grammar in different communicative contexts, which brings sociolinguistics into what they view as the 'linguistic view of competence'. As noted from the preservice teachers' comments, one can maintain that that communicative competence and grammar should not be separated. This is linked to comments made by the preservice teachers about how they felt confident after Teaching Practice.

Another important aspect to note from the extracts above is the growth of the preservice teachers' confidence, which was further confirmed during the observations done when on Teaching Practice. The preservice teachers exhibited good confidence in functioning in linguistically diverse classrooms. It must be noted that confidence and communicative competence go together as the preservice teachers communicated with isiXhosa learners more often if they were confident. The extracts confirm this confidence as all the preservice teachers agreed that their confidence in speaking isiXhosa had increased since they had enrolled in the module. Thus, it also enabled them to make learners feel acknowledged in the learning process.

The preservice teachers further confirmed that the learners were happy that isiXhosa was utilised in the teaching and learning process. Healthy interactions occurred between them and the learners, and the isiXhosa speakers welcomed such interactions. This is confirmed by the following statement:

> *So now, having children in your class as well, you see that the way you interact with them, even if it is only three or four words you can speak to them, they like that and they love it. They see that you acknowledge them (*Preservice teacher, 2018).

The statement further confirmed that language was legitimised in the classroom and learners felt acknowledged by the preservice teachers as they attempted to put into practice what they had learnt from the module. This further resonates with Guzula *et al.* (2016) regarding the legitimisation of isiXhosa as a language of teaching and learning, and Harrop (2012) and Maseko and Kaschula (2009) on how languages can enhance intercultural collaboration and cultural tolerance.

The preservice teachers also offered their experience of the module content and what worked well or did not work. This question was important to elicit more information from the preservice teachers, especially these ones because they were in their final year, and so their contributions were going to be used to improve the module and further modify the draft design principles. This is vital for a DBR study as it enables the researcher to constantly work with theory and

apply it in real-world contexts (Herrington *et al.*, 2013; Ozverir *et al.*, 2016). However, even though the question about their experience was asked, preservice teachers' answers were about the teaching approach in the module. This was interesting and an important point in the study as it informed the pedagogical approaches that commenced in 2019. The following conversation took place between the facilitator and the preservice teachers with regards to the module content.

Facilitator: And then with the ... Maybe we can move on to the resources and then the content of the module, not the second year, third year, but this year, looking into that and into these aspects of the module. What would you say worked in terms of the content and if you think of that module pack you got beginning of the year, and why do you say so?

> **Preservice teacher 4**: *I think the way we got a passage, we read through it alone, not knowing, and then dissecting it, kind of looking at, and I see, oh, in this sentence I actually, I know this verb, so then I can see what it means. And then repeating, you always asked us to repeat it, let's say it again, let's say it again, that actually helped because I really struggled with my vowels and how to say it correctly. So I feel that helped me a lot, the repetitive nature we did with the content.*

> **Preservice teacher 5:** *You've also forced us to talk a lot in class, especially this year. And singing, we did a literature of singing earlier in the year. And now with repeating these passages over and over again, even if it's as a group, you get far more confidence than to say it by yourself. I can do orals. I used to feel like I was having a mental breakdown if I would do an oral and now I feel so much more comfortable with it.*

> **Preservice teacher 6:** *For me, it's also, it was not part of the course, but I also feel like the* ***Amagama*** *project really took me out of my comfort zone, that I really have to learn these ten or 20 words for the day and I have to talk to people. And also working closely with the isiXhosa-speaking learners who can also help you if you don't, and I say, what is this word again? They will help you and you can learn a lot more. So you really had to move way out of your comfort zone of just saying your answer. They will sometimes say, no, they will try to help you and then they will just help you when you mispronounce a word or something. That really also helped a lot.*

> **Preservice teacher 1:** *Yes. I think it really did, because they never judged you for the way you spoke or the way you said something and they were eager to help you rather than saying, just breaking you down or laughing at you if you weren't able to pronounce or*

say something. They were very encouraging and they were very, they looked forward and they were supportive to help us learn the language.

The preservice teachers gave insights into the teaching and learning approach employed in the module. The communicative competence approach was appreciated where vocabulary exercises like songs were used. They found this useful in the module as they also used the songs in the schools where they were placed. In Chapter Five, where the teaching and learning approach is outlined, different approaches to vocabulary development are discussed. The module further challenged the preservice teachers when they were given different passages to decode, which was a combination of grammar and communicative competence as discussed by Bagari and Mihaljevi (2007) and outlined in Chapter Three.

Preservice teacher 1 and **Preservice teacher** 6 shared their experience about the Amagama project and how this process allowed them to use isiXhosa and reuse some of the words they had picked up from class. The collaborative approach of putting isiXhosa-speaking students together with non-isiXhosa-speaking preservice teachers in each stall during the festival benefited the students as they learnt each other's languages. The isiXhosa education 484 preservice teachers indicated that they benefited a lot from the exercise. As discussed in Chapter Five, this project allowed the preservice teachers to work with the isiXhosa they learnt from the modules but equally put them in authentic settings (Herrington *et al.*, 2013; Herrington, 1997). The extracts above demonstrate a clear example outlined from the preservice teachers and the benefits of the Amagama project. Important to note, and beneficial to my study, was the issue of authentic settings and as well as communicative competences that the module endeavoured to elicit from the preservice teachers who took part in the study. This was part of showing how preservice teachers developed their vocabulary. Furthermore, songs were highlighted by the preservice teachers as one of the strategies that helped them to learn and retain vocabulary.

Preservice teachers were asked for their suggestions in terms of what to maintain in the module, which is what they viewed as something that worked for them.

Facilitator: What will you suggest I enhance on to the next class and students?

Preservice teacher 3: *The songs really helped a lot. I think it's a very good way to teach kids, because it's catchy and it's stuck in your head and you sing it all the time without even realising it and then you are learning a few words without really sitting and trying to force it into your head. It really helps you to speak and to pronounce the words and everything.*

Facilitator: Any other aspects?

> **Preservice teacher 2:** *The dialogues that we used were also very much relevant to us, but I feel like the ones that I will definitely make use of even more is the one that we just did with the classroom stuff. And the emergencies, and how to contact parents, that is just something that we will have to use. So more dialogues of that nature would be helpful in future.*

The songs helped preservice teachers retain the language, which was shown during the observations as outlined in Section 7.1. Secondly, the preservice teachers saw the dialogues as helpful, where they could access the vocabulary during their Teaching Practice. Once again, the communicative competence of some of the preservice teachers emerged as they argued. From what I observed during Teaching Practice, there were some aspects of good communicative competence. Furthermore, the dialogues the preservice teachers referred to made them culturally sensitive (Harrop, 2012; Maseko & Kaschula, 2009) as to which words to choose and use during conversations with the learners. It is important to reiterate that the dialogues and songs would be helpful for preservice teachers and learners to retain certain words. However, it is still a cause for concern that the content was not really dealt with entirely when it came to teaching and learning. Thus there was a question about the preservice teachers' concerns or aspects that they think did not work and which needed improvement.

Facilitator: And then which aspects do you feel were not useful? More specially thinking about where you're going, like the school. Again, you can be honest here.

> **Preservice teacher 1:** *When we did our assessment for first semester, when we wrote our test, it was very difficult to do the comprehension because of the way that the people that were reading the passage or saying the passage, they were speaking, and that made it very difficult. Because it was at a ... Well, I felt it was at a mother tongue speaking pace rather than a second or third additional speaking pace.*

> **Preservice teacher 2:** *It was as if they were speaking to someone who fully understood them and we're still ... It's the speed.*

> **Preservice teacher 4:** *The speed and also the way they pronounce the words was very ... I'm not saying it in a rude way, but it was mumbling. You can't always hear. The quality wasn't that good that you could, ah, I can definitely hear this is what they are saying.*

The idea was that the preservice teacher had to interact with isiXhosa first-language speakers as outlined in Chapter Five. The assessment was further done using authentic speakers of isiXhosa in authentic settings to prepare preservice teachers for real contexts. As shown in the extracts above, Participant 1, Participant 2 and Participant 4 confirm that there were difficulties in listening and comprehending what was read or said in the real-time speed of the authentic language speakers. This was taken into consideration when the preservice teachers repeated the iteration cycle, where they were better equipped and encouraged to interact with isiXhosa-speaking people in and outside the classroom.

7.6.2 Teaching Practice experiences in linguistically diverse classrooms

Preparing preservice teachers for linguistically diverse classrooms was also important in this study. Thus, it was necessary to ask the preservice teachers about their teaching experiences in linguistically diverse schools. Below are the extracts in which they shared their experiences when they were in schools.

Facilitator: Let us now look into the teaching practice in the third term. Briefly describe your own situation on the teaching prac with regards to teaching or communication in isiXhosa. Perhaps each one of you could give a brief description of the experience pertaining to isiXhosa being utilised in the classroom. So what was your experience pertaining to isiXhosa and the way it's used? Anyone can start.

> **Preservice teacher 3***: I'd first like to share how it was for me in the class I had done my practical where there were no isiXhosa speaking learners. I felt like the kids were so eager to learn this new foreign language and I could also use their Afrikaans home language to actually teach them the words in isiXhosa. Because for the lesson you came to evaluate we learned to count from one to five and then for four I can remember it's* ***nye or ne*** *and then I can say how we say in Afrikaans,* ***nè, dit is jou pen nè****, and then they actually use that word and we also use it and so they could remember it. And at the end we used a simple song that they, till this day they can actually sing it for us.*
>
> *And then the other lesson you came to evaluate they put me in a class where I knew none of the children but there were isiXhosa speaking children in my group and then we looked at the colours, primary and secondary colours. But then I felt like I wanted to interact with the Xhosa speaking children and they can actually teach the words to the other children. But then I was so surprised to actually notice, but they don't know the words that well.*

It was shocking and also sad for me, because it was the first time I could see that at that small age where they actually only speak their home language at home, they don't use the right words because they are in an English class at school. So they must be able to speak both languages, but then one of the languages will be left behind, if I can say it like that. So, yes, I could interact with them, saying small words, do you understand and are you still fine, or sit down or quiet down, stuff like that, and then they understood. But to actually make them more interactive by teaching the other children, that couldn't happen.

Preservice teacher 6: *I would also like to agree with participant 3, last year I was at a school and there were Zulu speaking kids and they asked me to present a lesson to them, also with colours, and I went and bought a book and looked at all the colours and actually are more or less the same as the isiXhosa words. Then I asked the class that I was in, because it was Zulu speaking kids in the class, I asked them, is these the right words? And all of them use loan words. Instead of* ***luhlala*** *they would say u-green or u-blue or all those kind of words. And that was actually also for me very sad that they actually don't use their original Zulu words, but they are more trying to fit into English or other languages, so they lose the value of their own language.*

And, well, this year, I didn't have any isiXhosa speaking kids in my class, but my kids could also, the Afrikaans kids could really learn from the songs and they could really remember the words they learnt through the songs. A month later, even though we didn't revise it, they could remember the words and the songs as well as pictures helped them to remember the words.

Preservice teacher 1: *I was in a grade two class and there were only three mother tongue Xhosa speakers. And I remember that every single time I say to them that we were gonna do a Xhosa lesson they would get extremely excited, not only the mother tongue speakers, but the rest of the class, because they absolutely loved learning about the language and being able to speak a new language that they haven't been exposed to before.*

And just to draw in with what my colleagues said, I also did a counting lesson with them and I asked some of the mother tongue speakers to help me teach the class and they also didn't know all of the Xhosa names for the numbers. And then once I started with saying ***nye, bini, thathu*** *they only clicked and were like, oh okay, that is what it is. And once they registered that, they became more confident and they were willing to help the other learners to pronounce the words.*

And also with the song, I taught them a song, ***imvula*** *and they really enjoyed it to the point where they went out for break and went to teach the other learners of other classes and then when break was done they came in little groups and they wanted to show me how they have taught their friends.*

Preservice teacher 2: *I also had similar experiences. So I only had two Xhosa-speaking learners in my class and it was a very diverse class. The rest were Zimbabwean and English and there was a Libyan child and a Persian child in my class, but they were all very willing to learn. And even the Xhosa-speaking learners, they only knew like slang and more colloquial terms.*

So in my song, I taught them the words grandmother and friend. And I don't know if you remember, but they were like, oh ... I would be like, oh, what's friend? And they're like, ooh, u-chommie or u-gogo for granny. And then I taught them the proper word and then they would also learn something and they really enjoyed it.

And they were also very defensive. So if someone laughed, they'd be like, don't laugh at my language. Their confidence was really, really cute to see them light up. And they all really liked, even the Persian child was answering questions and then they all participated in the song. It was really, really nice.

And then the second lesson I did, it was an easier topic where they were familiar with the stuff, it was transport. So I incorporated different languages into my flash cards. So it had English, Afrikaans and Xhosa. So then everyone was literally involved in the African speaking languages at least. And the Afrikaans learners actually joined in on that lesson. So I wanted there to be more diversity so everyone could be included. So they learnt something and they were all aware of the different languages. And the pictures also helped with that.

The above extracts further give a vivid picture of a language that is being ignored, at times even at the home of the learners. In Chapter Nine, it is recommended that there be a further investigation of the family language policies and ideologies within South African contexts. The picture evoked by the preservice teachers above is one in which there are issues of language maintenance which can potentially emanate from the learners' homes. However, the preservice teachers were still determined to ensure that isiXhosa as a language was supported and appreciated by the learners in class, both isiXhosa and non-isiXhosa-speaking learners. Thus, they still worked around difficulties and introduced songs, counting, colours, and so on, to

ensure that the language of amaXhosa, which comes with culture, is realised. This is crucial in South Africa as a first step to introducing the Incremental Introduction of African Languages policy of 2014, especially in schools where this has not been standard practice.

It was also important to ask the preservice teachers about their best moments while they were on Teaching Practice. This was intended to obtain any other noteworthy information about their experiences. Furthermore, preservice teachers were allowed to share as much as they could because it was their final year and any information shared was deemed necessary to modify the intervention, draft principles and pedagogical approaches in the module.

Facilitator: Thank you. Any highest moments?

> **Preservice teacher 6:** *The kids' faces. When you can speak to them in their home language and their face bright up and they're so, really ma'am, you understand me, and what can you tell me else, what else can you? And they ask me questions and that whole thing that I'm really important and the rest of the kids don't understand this, and I at once actually understand as well. On the other hand, when you are talking in their home language, I don't understand. So they're feeling proud and they want to talk and they want to help and that's really, that lights up the whole thing, that you can actually help them.*
>
> **Preservice teacher 2:** *Yes, I agree. Just how easily they took in all the new words, especially considering I was at an English school, I mean an English class, sorry. And I was just really surprised at how well they took in, it's a new language essentially and in Grade R they're just learning English basically, the letters, but they took in these new words in a different language just so well. Like the whole song actually that I taught them they could say among themselves. That's really nice to see.*
>
> **Preservice teacher 4:** *I also think something that was very nice for me to see, is that we've heard a lot about the importance of using the mother tongue for learning. And for me during practice I actually really saw that theoretical lens that we did actually us in practice and seeing how it empowered one of my learners in class and how I could use ... It made me excited for the future to see that you can use mother tongue to explain something so that they can make the connection. So that's something I feel was a high, for me to see that the stuff that we learned, really in practice it's true.*
>
> **Preservice teacher 1:** *Because at varsity we have you that gives us information and then we go home and deal with it in our own way. But being in the class and actually teaching*

the language and going over it with the learners, it does solidify so much of the things that you have taught us while we are sitting here.

It is clear from the above extracts that the preservice teachers instilled a sense of pride among learners through connecting with them in their languages. This is confirmed by Participant 6 when she states that, '*when you can speak to them in their home language and their face bright up' ...* (Participant, 2018). In this case the preservice teachers stated how the use of isiXhosa was welcomed by isiXhosa-speaking learners and enabled them to emerge. This is crucial in South Africa, especially considering the fact that these learners are in the Foundation Phase and allowing them to be their true self in the way language is used can only be enhanced rather than being a means to an end.

The preservice teachers attested to the value of mother-tongue education where they shared their experiences of allowing isiXhosa learners to express themselves in their home language. This meant allowing a language that has not always been welcomed in educational spaces, where it has not been legitimate (Guzula *et al.*, 2016) for isiXhosa to be a language of learning and teaching in the classroom. It is clear from the above extracts that the preservice teachers were in a space where learners in an English-medium school welcomed different languages. This further confirms what Harrop (2012) and Maseko and Kaschula (2009) explain about cultural tolerance when learners learn other languages. The learners who are not isiXhosa speakers will further learn to appreciate their peers' languages.

This was a further clear execution of a DBR stance where theory and practice came alive in the classrooms. This is clear from Participant 1's comments where she says that being in the classroom and teaching solidifies what they have learnt at university. This means that the preservice teachers found it worth using the skills acquired from the isiXhosa module when they were teaching in school.

The following question was about their future endeavours and if they are willing to teach in linguistically diverse classrooms based on their experiences in schools.

Facilitator: Would you say then in terms of the teaching practice it gave you confidence in speaking in isiXhosa more and functioning in a classroom where there's isiXhosa learners? And would you say the experience of speaking isiXhosa where needed in the classroom has boosted your confidence? Why so or why not?

Preservice teacher 2: *I'd say, yes, it has made me more confident because even when I wasn't feeling so confident in the classroom, you always have those, if you are fortunate*

to have mother tongue speakers in your class, they will always help you. And they actually feel, they really enjoy it and they feel a bit, I don't know, cool amongst their friends to help the teacher. So even when I wasn't feeling confident, knowing that I have little helpers, and then you feel it's more of a community kind of learning situation. So there's always someone to help you. And what you don't know, you go out and research and then you learn more. Anyway, so, yes.

Preservice teacher 6: *I would work in such a school because I hope I will be able to help the kids with the isiXhosa home language to improve their work as well as their grade and everything. But it will be easier in a school with English and Afrikaans learners, but I think to be thrown into a whole school just of isiXhosa-speaking kids will be quite, I think I will run because that will be very difficult. That's my opinion. But I will still try my best, but I think there will be a few miscommunication gaps.*

And I will try to, in a school where there is Afrikaans, English and isiXhosa, I will try to help the kids to work in groups and to ... Because sometimes I will understand a word and you won't understand it, and then we can explain it to each other. So you can use the other languages and the kids to help each other to explain the work. So I can maybe use one that is both English and isiXhosa or Afrikaans and isiXhosa speakers to help the other learners with the words that I maybe don't understand or the concepts that I can't give through to the kids. I think that will hopefully help the kids.

Preservice teacher 4: *I would love that also, because I understand the importance of, if we look at the South African context that's the reality of daily life. And to be able for learners to already in Foundation Phase get the opportunity to hear different languages in class, I feel that will lay the foundation so that when they get in real life, they will already know a few words, know how to greet. If I use say maths and you can say* ***dibanisa*** *... add, and you can use the Afrikaans word, and then the learners will hear and pick up. So I feel, for me I will love to be in that class because I believe that it will benefit learners and myself of course.*

Preservice teacher 3: *I wouldn't mind having isiXhosa-speaking learners in my class. To have a whole class full of isiXhosa, that will be way above my abilities. I will definitely be out of my comfort zone, especially the first year. But then I think if you make it easier for yourself by making material, keeping a vocabulary book in your classroom that you've made, you know words that you will use in class to actually help them and to make them understand the stuff that you are trying to give to them in another language, you will be*

able to do it. And I think the next year and the next year after that will become easier and then I myself will feel more confident and able to actually empower them in their language, by using their home language.

Preservice teacher 1: *I would love to have a classroom with learners of different home languages, because I think that creates a space where we can learn from each other and encourage each other to learn each other's languages. So I think that plays a very important role in understand … them getting to understand and have sympathy towards each other by using language, instead of having a barrier, but including all.*

The majority of the preservice teachers' answers as presented above show that they do not mind having isiXhosa-speaking learners in their classrooms and/or working in multilingual settings. Alluding to the Teaching Practice and isiXhosa module, as shown from the extracts above, most of them said that they now have the confidence to teach in linguistically diverse classrooms. It is important to note the variations in these assertions and what the preservice teachers see as functioning in linguistically diverse classroom.

The preservice teachers further agreed that the use of isiXhosa is vital to improve the learners' understanding of the content being covered in class. In their responses one can see comments such as language used as scaffolding rather than a barrier. In this, one of the answers was quite specific in ensuring that the language is used for understanding the content where mathematical terms such as ***dibanisa*** … add, are used. In this way, the preservice teachers seemed to comprehend the language issues prevalent in South African schools and were willing to develop and use strategies to teach in linguistically diverse classrooms.

Furthermore, the answers above evoke the importance of peer learning, where the preservice teachers argue that peer learning is an integral resource for the learners to learn from each other. This is seen as something that can further enhance language awareness and tolerance amongst the learners. It is important for the non-isiXhosa-speaking learners to see that isiXhosa, just like Afrikaans and English, can be utilised in the classroom for meaning-making and assisting the first-language speakers of isiXhosa with their comprehension.

The other aspect suggested by the preservice teachers is the fact that speaking isiXhosa in an authentic space with isiXhosa learners helped them to reinforce their language abilities. This is important as vocabulary is further developed when the preservice teachers speak with isiXhosa-speaking learners. There is no doubt that the draft design principles, as described in Chapter Three, were being achieved, where preservice teachers were equipped to interact with isiXhosa

learners and to work in multilingual contexts (Maseko & Kaschula, 2009; Mayaba, 2016; Wang & Wang, 2016). Furthermore, as Harrop (2012) would suggest, linguistic abilities are further increased by integrating different languages to cover content.

The extracts further answer the main and sub-questions of the study as outlined in Chapter Four, in that the preservice teachers showed interest in functioning in linguistically diverse classrooms and that they felt equipped to do so. It is possible that some of them are not entirely equipped, as shown in the observations, but one can argue that this process is a good start where the preservice teachers are made aware of learners' needs with regards to language issues while they are still at university, and they can decide to start teaching with an open mind and not be unfair to any learner, no matter the language background.

The following question was a reiteration of the preservice teachers' interest in isiXhosa and what Teaching Practice might have ignited in them to work in linguistically diverse schools.

Facilitator: Maybe we can think of your interest again, throwing you a bit back before learning isiXhosa in this course and going to school for teaching practice. Has the interests gone down or you've become more motivated in the multilingual schools?

> **Preservice teacher 1:** *I've definitely become more motivated, especially after doing the practicals, because once you are in the classroom and you see the impact it has of learners not learning in their mother tongue, and how that affects their schooling, I think it is actually vital for you to be able to make that connection with their mother tongue. To help them in their language of teaching and learning.*
>
> **Preservice teacher 6:** *Yes, I also agree.*
>
> **Preservice teacher 4**: *I would also say that I became more interested, motivated, like participant 1 said, once you've seen it. And for us, really thinking about the kid, really want them to learn, I feel that made me want to even myself learn more so that you can give back.*
>
> **Preservice teacher 6:** *I also agree with both of them, but I am sad that I didn't start to learn the language earlier. Because I think it would be more useful for me to have had it at school, whatever level, so I could know more of the language and be able to speak more and understand better. Because sometimes it feels like I still don't understand everything and it's really difficult. But through the last four years I've actually learned a lot, but I think it will have benefitted us if we could have had it earlier on.*

These comments can only enhance what has been stated above, where the preservice teachers attest to the fact that Teaching Practice opened their eyes to the need to assist all learners in class. What comes out quite strongly from their answers is that since they experienced being in the classroom and how their use of different languages might have impacted the learners, it can only be fair that such an approach be solidified. The above answers further give a clear picture regarding the need to prepare students for linguistically diverse classrooms, especially in Foundation Phase teacher training.

As a final question, preservice teachers were asked whether there was anything that they would like to share with the facilitator about their experiences of the module, learning isiXhosa and teaching in multilingual schools.

Facilitator: Any comments about everything, the module, learning isiXhosa, teaching in multilingual schools? Anything that you would like to say?

> **Preservice teacher 4:** *I feel that this course for me in all my modules in education was the most challenging, but the most rewarding as well. I felt that I did learn something. I couldn't go on ... Some subjects I feel I can go on the internet and read articles myself. I come to class and it's more like you hear the knowledge, but you don't ... You hear it and if you don't really invest in it, it just goes through the other ear. Where in this module, being actively busy the whole time, every period I walk out and I feel like there's one new word I learnt or I felt more attached to the language. So I feel this course was probably my favourite course. And I know for us coming in first year, it was more like, okay, we have to take it because of our bursaries, and now we walk out and we're like, wow, that was the best thing.*
>
> **Preservice teacher 3**: *You must speak for everyone.*
>
> **Preservice teacher 4**: *Yes.*
>
> **Preservice teacher 3**: *I think they should really make it compulsory. Yes. But without the first year. Without the first year. You can skip that. You can do something, teach us more or something. But the first year was just, I don't know, it was a lot of words but I couldn't use it if I can be honest. Well, there's some of them I can use, but some of them are just ... I don't care what part of the car is this? I can just show my wheel.*
>
> **Preservice teacher 6:** *Yes. Because the first year was kind of like just* ***mengelmoes*** *of different things and it wasn't actually related to school only, how to help the kid in my*

class and how do I understand the kid, do the kid understand me, that kind of thing. It's actually scary for me that we're six of a class of 100.

Preservice teacher 2: *Yes. Five actually.*

Preservice teacher 6: *That's scary. Because looking at how diverse classes is, six of 100, we were seven, that's scary.*

Preservice teacher 2: *Yes. But I'm glad I took the challenge, because sometimes it was a big challenge. I'm crying and everything and then you're like, we can do this. When you see that smile on a kid's face that is actually ... Then you don't care about the fears you have.*

Preservice teacher 1: *I also agree with what they said, especially with the part of having to do it for our bursary, cause I know without my bursary I would not be here today. But now it's more of a I want to be here, I want to do it, I want to learn it. Because not only have I seen the impact it has on the learners in the school, but also in people in everyday life. If you just greet a mother-tongue speaker in their language, it's like you make their entire day and you're building relationships with those people. The one security guard lady at the Woolworths Centre in Gordon's Bay, she runs to greet me every day simply just because I speak to her in her own language.*

The idea of asking preservice teachers to comment about everything was to offer them an opportunity to say anything that might be helpful to the intervention and helpful to the next students. It was important to ensure that preservice teachers were given a chance to share any other information that might be of interest and helpful to plan further interventions and also to take beyond the study itself.

As anticipated, the preservice teachers offered a variety of answers, where they commented about the module and how useful it was to them and what the challenges were. The fact that taking the module made them realise the gaps that exist in the education fraternity in terms of language use was enough for me to trust that they will take the baton further to make changes where necessary.

It was also interesting that the preservice teachers said something about the low number of students who are studying isiXhosa education at university. This is significant in light of the current situation, in particular in the former ex-Model C schools, where African languages are not valued, as Makoe and McKinney (2014) would argue, and the 'anglonormative'

(McKinney, 2017: 80) nature of the language use in the schools, where African languages are on the periphery (Molate & Tyler, 2020). There is a need to allow preservice teachers to register for isiXhosa education, but this comes with challenges if the preservice teachers' isiXhosa proficiency is not well developed.

It was gratifying to note that the preservice teachers shared that as much as they took isiXhosa because of financial benefits such as bursaries, at the end of the module and Teaching Practice experiences, they wanted to be part of learning isiXhosa for the purposes of helping the learners. This was important to note because it spoke to the draft design principles as outlined in Chapter Three and partially answered the research questions.

Finally, the preservice teachers took the opportunity to use isiXhosa with authentic speakers of isiXhosa outside the classrooms, the language being useful outside the classrooms with ordinary citizens. This was apparent when Participant 1 stated that:

> *If you just greet a mother-tongue speaker in their language, it's like you make their entire day and you're building relationships with those people. The one security guard lady at the Woolworths Centre in Gordon's Bay, she runs to greet me every day simply just because I speak to her in her own language* (**Preservice teacher**, 2018).

This means that preservice teachers took it upon themselves to utilise isiXhosa with the speakers of the language. This is a core value of communicative competence and DBR as both require a learner of the language to speak in authentic settings (Bagari & Mihaljevi, 2007; Ozverir *et al.*, 2016). Thus, this was recommended by the researcher, and preservice teachers were encouraged to speak isiXhosa more often with isiXhosa speakers.

In summary, the above sections have presented and discussed the data gathered from the isiXhosa Education 484 students who were part of the iteration cycle in 2018. The issues of language legitimisation, language in education where isiXhosa is utilised to comprehend the content and the usefulness, or a lack thereof, of the isiXhosa module were discussed.

The following sections will give the facilitator's reflections based on the data, and a preliminary analysis of the data, which was done in order to prepare the second iteration cycle. This is crucial in DBR because it informs the researcher about the steps to follow when planning for the second iteration cycle (Herrington *et al.*, 2013).

7.7 RESEARCHER'S REFLECTIONS, ITERATION CYCLE 1

One of the vital steps of DBR for me as someone who designed, taught and evaluated the module was to reflect continuously on the progress of the preservice teachers' experiences and performance in the module. I documented the reflections via journals, and recorded voice notes on any matters concerning the module and the preservice teachers' perceptions. I further recorded any conversation that I deemed helpful to the study. Below I share these reflections based on the background, module (pedagogical approaches), use of technology and data gathering experiences.

7.7.1. Background

One of the main challenges for students was that they were not able to have a conversation at a basic level with isiXhosa speakers. This was identified as a problem because these preservice teachers were in their third and fourth years of the isiXhosa education modules, which prepares preservice teachers to teach isiXhosa. In order to teach a language, it is clear that one needs to have the language and knowledge about the language, but this was not the case with the identified preservice teachers. The preservice teachers also highlighted their frustrations about progression of the isiXhosa modules from first to fourth year of learning a language.

One of the main obstacles of the preservice teachers was their ability to speak with learners in their classrooms. This was particularly important because they are Foundation Phase trainees and communicating with the learners in their home language was identified as an important attribute. Thus, the design thinking process and the setting up of the interventions for the preservice teachers acknowledged these identified difficulties. The benefit of the intervention was that it was a collaborative approach between the preservice teachers and the facilitator. The modules were designed with specific objectives, such as improving the preservice teachers' communicative competences when they graduate and to get them use the communicative competences to teach and function in linguistically diverse classrooms.

7.7.2. Pedagogical approaches in the module

The modules were designed with the understanding that the knowledge acquired by the preservice teacher at the end of the module must not be inert, but must be transferable to novel and real contexts (Ozverir *et al.*, 2016). The fact that student teachers are scared to speak in authentic spaces and communicate with isiXhosa speakers is an aspect that requires attention. In the questionnaire, they were asked what they wanted to gain from the module. The answers were used to further strengthen the intended intervention. The first lesson had to be on students'

perceptions that they are not able to speak, and where they see themselves in the schools. They were encouraged to go out and speak to the speakers of the language in order to learn it. The approaches used in the classrooms intended to prepare them to speak isiXhosa and/or have at least basic communicative competence. Thus, a vocabulary list of new words was kept by each student and in each class they shared their new words with the class and gave the context of where and how the words were found. Different lessons were presented, as outlined in Chapter Five, during which preservice teachers were challenged with authentic tasks and assessments which were intended to get them speak isiXhosa at a basic communicative level.

Both the preservice teachers and I, as the facilitator, embraced the challenges and worked together to navigate different ways for them to acquire as much language as they could. As a facilitator, I stressed the importance of a learner from an isiXhosa-speaking family (or English and Afrikaans, for that matter) who walks into their classroom for the first time, how they would deal with this and how using the learners' languages would make a huge difference.

The preservice teachers welcomed the challenges and the demands of the modules and as a facilitator I worked every day to ensure that the lessons were well prepared and captivated the students. At the end of the semester, the preservice teachers were in a better position to use isiXhosa for communicative purposes, as outlined in Section 6.3. As in any language learning, a learner has to keep learning and practising the language to maintain it.

7.7.3. Reflections on the data gathering

The process of gathering data shed some light on how much students had gained in the isiXhosa classes. There is no doubt that there was a need to work harder in the next iteration cycle as the second draft of the design principles suggests in Table 7.3 below. All the schools visited had a diverse learner body but less diversity in the teacher body. Most of the schools were so-called ex-Model C schools, which used to be schools for white learners during the apartheid era. The learners travelled from the townships on the periphery of Cape Town to get to the schools.

The preservice teachers chose these schools because they had learnt about diverse backgrounds. This was an option suggested by the facilitator in order to allow them to test what they had learnt in the isiXhosa modules. In the observations, it was clear that, on the one hand, some of the preservice teachers had developed but, on the other hand, there were those who still struggled to teach in linguistically diverse classrooms with a lack of confidence, as discussed above.

7.7.4. Blended learning and technological affordances

In the first iteration, the students were allowed to bring their cell phones into the classroom and use them. The aim was for the preservice teachers to use online isiXhosa dictionaries if there was a need as, at times, the lesson was pitched at a high level. Furthermore, exercises and tasks were completed on the university learning platform, called SunLearn, and students received feedback about their work in class each week. The aim was to ensure that learning was taken outside the classroom and for the students to utilise all the available resources to learn isiXhosa.

The recorded short conversations of authentic isiXhosa speakers about their everyday life and specific themes covered in class were utilised and uploaded on the SunLearn platform. Preservice teachers were quizzed and tested on their communicative competence and the content covered in the lecture sessions. There were some issues which caused frustration among the preservice teachers as, at times, my capacity as a facilitator and a lecturer in other modules was compromised and feedback was not received on time. In the second iteration, this was corrected and times were aligned in order to give me the space to comment on each student's work and progress.

The module supported the preservice teachers and gave them ideas to use when they were teaching at schools and during Teaching Practice. The technological affordances offered in the module only enhanced the skills of the preservice teachers and the WhatsApp group discussions were helpful to them and the facilitator.

7.8 UPDATED/MODIFIED DRAFT DESIGN PRINCIPLES

Once the first iteration cycle has been completed, the facilitator has to review and modify (if needs be) the draft design principles (Herrington *et al.*, 2007, 2013)**.** It is important at this stage to reflect on the module (intervention), the testing of such an intervention and finally expand where it can be improved. The point of the design principles is to contribute to the study both practically and theoretically (Ozverir *et al.*, 2016) and, in this case, to comprehend how isiXhosa as a communicative language is learnt in meaningful and authentic contexts.

As shown in Table 7.3, the draft design principles were modified where necessary, those that needed further interventions were highlighted and the new draft principles based on the student interactions and feedback were also added. The principles that were applied satisfactorily are in *italics*, the principles that still needed to be answered and applied further are in ***bold and italics***, and the new ones developed through the first intervention are in ***italics, bold and underlined***.

Table 7.3 Second draft design principles

Draft principles: ***Principles relating to pedagogy and language acquisition***	**Description**	**Skill sets required by the principles**	**Modified or not; and/or a new draft principle**	**References**
Enable students to interact with isiXhosa learners.	Students need to be allowed to interact with their isiXhosa peers. Create tasks that will make students go out of their way to speak with isiXhosa speakers.	To enhanced communicative competence	Satisfactory	Preservice teachers and facilitator (2018)
Equip students to work with multilingual learners in schools. ***Prepare student teachers for multilingual contexts/linguistically diverse classrooms.*** ***Increase students' linguistic abilities***	Students should be able to function in multilingual classes. Engage learners who speak isiXhosa and other languages. Create conducive space for learning. Allow the learners to express themselves without fear.	Increases students' confidence. Language integration skill is utilised.	Satisfactory	Wang & Wang (2016) Maseko & Kaschula (2009); Mayaba (2016) Harrop (2012)

Draft principles: ***Principles relating to pedagogy and language acquisition***	**Description**	**Skill sets required by the principles**	**Modified or not; and/or a new draft principle**	**References**
Provide preservice teachers with basic conversation, reading and writing abilities.	Students must understand the language. They must be able to master the skills such as speaking and reading.	Enables students to integrate languages. Enables students with skills of switching between languages.	Still need to equip preservice teachers with skills for vocabulary development.	Wang & Wang (2016)
Assist students to learn vocabulary and express themselves in the form of dialogues and other forms of oral expressions	Conversations with learners facilitated by the students with the language they have learnt will be important.	Boosts the confidence of the teachers.		Mayaba (2016); Wang & Wang (2016)
Create and increase motivation among the student teachers.	Learning needs students to be motivated. Activities are set up in a way that students are constantly engaged in isiXhosa.	Language skills increase when motivated to learn.	Could support preservice teachers more in this area.	Kese (2012)
Acquire language to boost motivation among students.	Language is functional in the sense that students will come across the themes covered in schools.			Harrop (2012)

Draft principles: ***Principles relating to pedagogy and language acquisition***	**Description**	**Skill sets required by the principles**	**Modified or not; and/or a new draft principle**	**References**
Teach your language so that your students can demonstrate a deep-seated respect for its culture. ***Lead to better intercultural awareness***	Language and culture are intertwined. Teaching students language, they grow respect for the culture and the people who speak the language.	Move between cultures with understanding and appreciation. Fosters cultural tolerance.	Satisfactory	Mavela (2019) Harrop (2012); Maseko & Kaschula (2009)
Develop vocabulary for content learning (i.e mathematics)	There was a need to assist preservice teachers to learn content vocabulary, where they can be assisted with mathematics vocabulary for the Foundation Phase.	The language will be used to assist learners to cover the content rather than just using commands and instructions in the classroom.		Preservice teachers and facilitator (2019)

7.9 CONCLUSION

This chapter started with a presentation and analysis of the data for the first iteration cycle in this study. The observations and focus group discussions as data sets have been presented and analysed in this chapter. The reflections of the facilitator both at the end of the semester and at the end of the iteration cycle are also offered in this chapter, in order to comprehend what transpired in the different phases of DBR. A DBR study requires that the draft principles be

updated and modified based on the interventions and this chapter has effectively presented an updated version of the design principles as seen in Section 7.5 and Table 7.3. Overall, this chapter has attempted to answer the research questions and the draft design principles as outlined in Chapter Three. Furthermore, it has fulfilled Phase Three of DBR as required.

The following chapter presents and analyses important and noteworthy aspects of the second iteration cycle. It is important to note that a similar approach (for data gathering) with new pedagogical approaches was adopted in the second iteration cycle and thus it is important to present the data as gathered.

CHAPTER 8
PRESENTATION AND ANALYSIS OF FINDINGS, ITERATION CYCLE 2

8.1 INTRODUCTION

In the previous chapter, I presented and analysed the results of the first iteration cycle. In this chapter, I present and analyse the second iteration cycle of this DBR project, the testing and refining processes which comprise Phase Three of DBR. I only highlight the major differences that emerged from the second iteration cycle, as presenting similar data can be redundant and cause data saturation.

In the first section of this chapter, I give a brief reflection about the teaching approach in the second iteration. I then present and analyse the observations done in 2019 during Teaching Practice of the preservice teachers, after which a focus group is presented and analysed.

8.2 FACILITATOR'S REFLECTIONS AT THE END OF THE MODULE ITERATION CYCLE 2

In the beginning of this second iteration cycle, I was aware of the different abilities of all the preservice teachers and the concerns of most of them about language to cover the content. There were still those who were not able to hold a conversation at a basic level.

It is important to note that the preservice teachers were at different levels of communicative competence at the beginning of the term but they all had quite a good vocabulary. The issue was putting sentences together and using the vocabulary to have meaningful conversations. In this, preservice teachers were taught different ways to approach challenges when they were having conversations. They further developed vocabulary using different platforms. For example, they were asked to use the WhatsApp group every time they heard a new word to find out the meaning immediately. Alternatively, they could bring the word to class where each preservice teacher would share two to three new words.

The English- and Afrikaans-speaking students still had assistants in the form of isiXhosa mother-tongue students. There were four isiXhosa mother-tongue students and each of them was assigned between three and four preservice teachers. The assistants further worked with the preservice teachers on difficult themes such as *isigama seZibalo* … mathematics vocabulary and isigama *seZakhono zobomi* … life skills vocabulary. This was important as it was informed by the draft and modified design principles.

Most of the teaching approach used in the second iteration was similar to the one used in the first iteration cycle, as outlined in Chapter Five. This approach was communication-based, driven by a theoretical understanding of the four basic communicative competence models, namely, strategic, discourse, grammatical and sociolinguistic competences (Bagarić and Djigunović, 2007), as outlined in Chapter Three. This means that the preservice teachers learnt language for communicative purposes and also supplemented their learning with some language rules where needed. Thus, they also learnt to read different texts and scenarios with comprehension, which exemplified possible conversations as they happen at school or between teachers and parents, and learners and teachers. This time the module was more advanced and conversations like parent meetings were also covered.

Students were given oral assessments every second week where they were required to role-play certain themes that had been covered. This was to ensure that they consolidated the vocabulary and understood how certain conversations unfold. In addition, they would be assessed in their writing skills by writing follow-up letters to parents after parent-teacher meetings. The students' communicative abilities were assessed at the end of the semester, where they also listened to different recorded conversations done by isiXhosa speakers. The following section presents and analyses the data as gathered during Teaching Practice.

8.3 OBSERVATIONS DURING TEACHING PRACTICE 2019

It is important to reiterate the aim of this study, which was to equip students to function in linguistically diverse classrooms where language skills are utilised in order to enable learners to make meaning in the learning process. DBR as a research approach, as described in Chapter Four, underpinned the study and this second iteration cycle. Furthermore, as mentioned in Chapter Four, observations as data collection methods were employed in the second iteration cycle, to find out how preservice teachers function in linguistically diverse classrooms and, if at all, how the isiXhosa modules enabled them to function where there are isiXhosa-speaking learners since they have studied isiXhosa for communicative purposes.

Similar to the first iteration cycle, and as suggested by Merriam and Tisdell (2016), an observation checklist of the elements expected during an observation was generated. This was the same checklist as the one developed for the first iteration. This checklist was created to observe the confidence of the teachers in speaking isiXhosa and the moments of isiXhosa use in the classrooms. The field notes were categorised into looking at the preservice teachers' communicative competence, language integration where a class is multilingual and whether the students used any strategies acquired from the isiXhosa module. Furthermore, any other

interesting features like the school background and set up and multilingual posters, if there were any, in the classrooms were observed. In this iteration cycle, it was important for me to find any novel and innovative ways brought into Teaching Practice by the preservice teachers, especially regarding languages and diversity. Table 7.1 exemplifies the items observed and the checklist used when the preservice teachers were visited.

In 2019, there were twelve preservice teachers registered for isiXhosa education 484 and seven were observed. All the preservice teachers were in the iteration cycle for the second time and were reminded about the ethical considerations and that they were participating willingly in the second iteration cycle. It was restated that should they wish to withdraw from the study they would not be disadvantaged in any way. For the purposes of anonymity, pseudonyms were given to all the preservice teachers who were observed as well as those who were part of the focus group. Furthermore, the names of the schools where observations took place were not given for further confidentiality purposes.

It is important to note that seven preservice teachers were observed in 2019 because some were placed in schools that were not linguistically diverse. Furthermore, one preservice teacher was placed in a predominantly isiXhosa-speaking township school where there was no Afrikaans or English. The data gathered while observing this student yielded interesting results and will be highlighted below. Even though there were seven preservice teachers observed, the data generated was substantial enough to understand whether they are better equipped to function in linguistically diverse schools after going through the iteration cycles. It was also important to note whether there were any changes and improvements in those who were being observed for the second time. Furthermore, the new draft principles and those that needed more clarity, as outlined in Table 7.3, were taken into consideration when observing the preservice teachers. This was done by observing how much of the language of content was used when teaching mathematics or life skills. The observations formed part of the other data collection methods used in this study such as the pre-module questionnaire presented and analysed in Chapter Six, pedagogical approaches used, presented in Chapter Five, and the focus group discussions as presented in Chapter Seven. The data is presented according to the themes generated through the checklist as shown in Table 7.1.

8.3.1 Important features in the school

A significant feature of the schools, which contributed to and was of importance in this study and to the research, is where the schools were located. Most of these features are similar to the ones outlined in Chapter Seven and for the sake of redundancy they will not be repeated in detail in this section. However, a few important and different features realised in the second iteration cycle will be presented and discussed. All the schools visited were ex-Model C schools from different suburbs in and around different Western Cape metros. This is important because these are the schools which, according to Makoe and McKinney (2014), maintain English as the only language of teaching and learning and still do not allow learners to use their home languages for the purposes of meaning-making. Furthermore, they possess anglonormative (McKinney, 2017) spaces which perpetuate English hegemony at the expense of African languages. According to McKinney (2017), aglonormativity is an ideological practice realised in ex-Model C schools which ascribes value and validity to English, where learners are expected to be proficient in English and are deficient when this expectation is not met. This need to change is so because learner demographics have changed drastically over the past number of years, where black learners from homes with African language backgrounds attend these schools (Makoe & McKinney, 2014). As such, one would expect the language of teaching and learning to accommodate such demographic changes.

The number of schools from each area, learner and staff demographics are presented in Table 8.1 below. This presentation of the demographics is deemed necessary because the preservice teachers were trained and expected to function in these linguistic realities, where different languages were spoken in the classrooms, and isiXhosa speaking learners were also present. It appears that the demographics presented below are a concern when it comes to isiXhosa and how it is implemented**.** Furthermore, as recently expressed by Molate and Tyler (2020), if the elite schools in the Western Cape, together with the Western Cape Education Department (WCED), are serious about lifting the status of African languages, a shift in terms of staff recruitment is needed where teachers who are able to teach an African language as a home and first additional language are favoured more, as noted in the first iteration cycle. The schools visited have not been implementing the Incremental Introduction of African Languages policy of 2014, even though this policy has been regulated in the last five years.

Table 8.1 Presentation of the schools visited for observations

Schools	**Area**	**Demographics of the learners**	**Demographics of the teachers**
Three schools	Southern Suburbs and Cape metro	Fairly mixed schools with isiXhosa learners coming from the surrounding township. Majority black learners mixed between South Africa and some immigrant learners, few coloured learners	Mixed demographics between white and coloured teachers
Three schools	Somerset/Strand area	Fairly mixed learners from different black and coloured townships	Most teachers are white
One school	Stellenbosch	Predominantly isiXhosa speaking learners.	Most teachers are black.

It is important to reiterate that the preservice teachers were encouraged to choose these schools, and this was done with the idea of doing the observations in linguistically diverse classroom, so as to test their ability to speak isiXhosa in such classes as well. One Teaching Practice was done in a township school and one important feature from this school is presented in the following section.

There was one school located in the township that had predominantly isiXhosa-speaking learners and teachers. It is interesting to note that at this school, isiXhosa and English are both taught at first-language level. However, English was the language of teaching and learning where learners were not allowed to express themselves in isiXhosa when in class (when learning was taking place). The preservice teacher in this school broke the barriers and showed that isiXhosa and English can be used as languages of teaching and learning in a collaborative manner. An example of her language integration is depicted in Figure 8.1, and further discussion of her approach will be outlined below. The classrooms from these schools were also important features to the researcher, which is outlined in the next subsection.

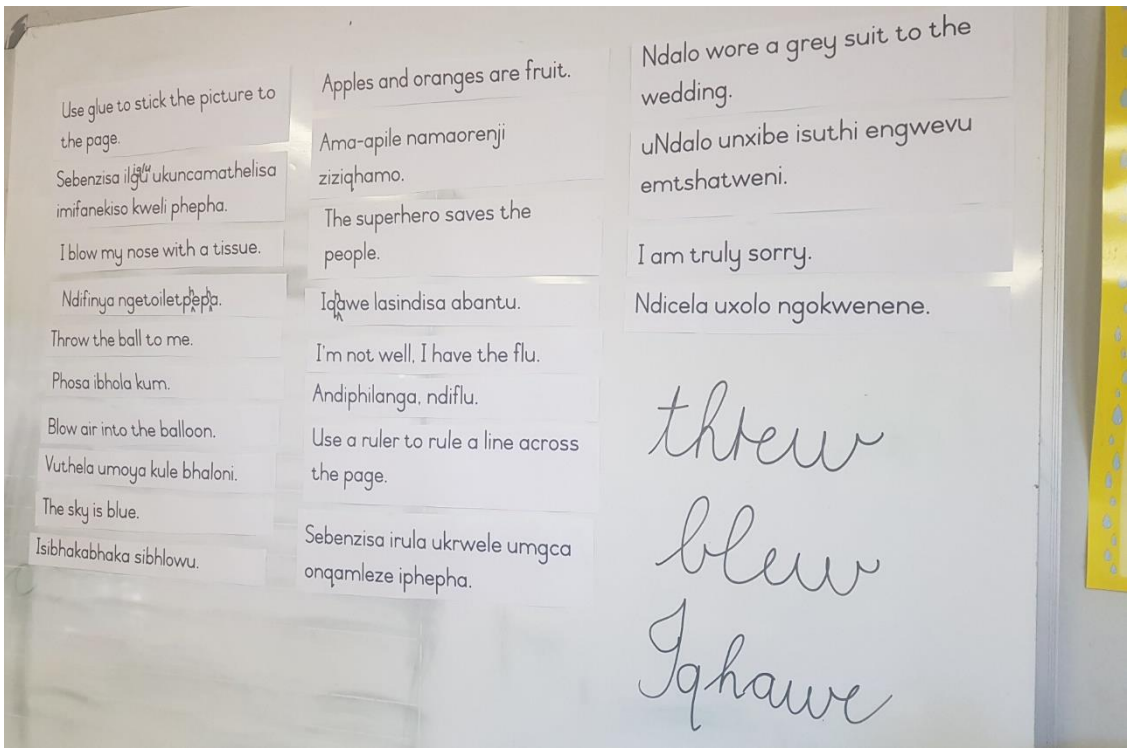


Figure 8.1 Language integration (school observation)

8.3.2 Important features in the classroom

In the classrooms, I was interested to see whether there were any important features that enabled language use for learners, especially regarding all three languages, i.e. isiXhosa, Afrikaans and English. Similarly, in this second iteration cycle and during observations I was interested to see whether there were any multilingual posters on the walls or maybe different corners for different languages. This was important as it linked with the DBE (2014) policy where schools are expected to introduce African languages incrementally. Furthermore, to my mind, having multilingual posters would have been a sign that there is a willingness to implement the policy and that the learners from different linguistic backgrounds are acknowledged as their language is also displayed on the walls.

Out of seven schools visited, there were only two schools with multilingual pictures on the wall. The pictures, as shown below in Figure 8.2, indicated that some of the schools were willing to introduce isiXhosa in the Foundation Phase, and this was also confirmed through conversations with preservice teachers after the observations. One of the posters showed a song *Umam' uyapheka, ukutya, masitye* … Mom is cooking, food, let us eat, which came from an isiXhosa module and the preservice teacher further confirmed that she had developed the posters and added them to the wall when she was covering a theme on food. This was a further demonstration of the link between what the preservice teachers had learnt from the isiXhosa

education module, and its implementation in the classroom, a further connection between policy and practice. This is what proponents of DBR such as Easterday, Rees Lewis and Gerber (2017), Herrington and Reeves (2011), Herrington (1997) and Ozverir, Herrington and Osam (2016) would identify as the success of DBR, where what is learnt in the classroom is one way or another applied in practice.

Figure 8.2 Examples of classes with multilingual posters

A further conversation with the preservice teacher in the school about the multilingual nature of the classroom indicated that the school was about to introduce isiXhosa in 2020. This was more interesting as she stated that isiXhosa would be taught by a teacher who had not learnt it at school or university, and now had been offered training over weekends by the WCED to

prepare her for 2020. This comes out more in the focus group discussions and will be investigated further at a later stage. It suffices to state that such a move is contrary to what Molate and Tyler (2020) suggest about the elite schools in the Western Cape and the Western Cape Education Department (WCED) about their seriousness to lift the status of African languages, where recruitment of African-language speaking staff is crucial. If anything, I argue that such a move is detrimental to isiXhosa and the first-language speakers of isiXhosa, where someone who cannot construct a sentence in isiXhosa is allowed to teach it. I found the teaching of isiXhosa by non-isiXhosa speakers interesting considering that the preservice teachers who have been studying isiXhosa for four years were still struggling to have basic conversations in isiXhosa, and so this finding is highlighted in the recommendations section in the last chapter.

It was also interesting that in the school where learners were all isiXhosa speakers and in a predominantly isiXhosa-speaking township, there were no isiXhosa or multilingual posters on the walls. This was significant because one would expect a school in a predominantly isiXhosa-speaking area to have posters that are in isiXhosa.

All the other schools had English posters on the walls. This was interesting because the majority of learners from all the schools came from different linguistic backgrounds, isiXhosa-speaking backgrounds in particular. Some of these schools indicated that they were going to implement the IIAL policy of 2014 in the following year (2020). It is not clear if the schools had already embarked on a search for teachers fluent in isiXhosa to teach isiXhosa or if they were going to use the teacher who cannot speak isiXhosa to teach it.

Both of these important features highlighted some problematic issues in the policy insofar as the implementation of IIAL (2014) is concerned. Furthermore, it invoked issues of language ideologies, where certain languages are viewed as better than the others. Furthermore, it is my view that it will take a lot for these schools to implement the African languages. This is further confirmed by Molate and Tyler (2020) in their review of twenty ex-Model C schools that are not implementing African languages even though the policy was published in 2014, as discussed in the rationale of this study in Chapter One. The African languages are strategically positioned in ex-Model C schools in that they remain languages for communicative purposes, however, this seems to fall short if one considers the schools visited during the observations and how they are dealing with the introduction of isiXhosa. This further meant that the preservice teachers would have difficulties in working with learners who are isiXhosa speakers and also there were limited opportunities for them to speak isiXhosa in class, which would have

resulted in greater fluency and confidence. Thus, the following section will present data on the confidence of the preservice teachers as observed by the researcher.

8.3.3 Teacher confidence during observations

Communicative competence allows teachers to use a language for communicative purposes (Savignon, 2001, 2006), and such acts occur in authentic environments, with authentic speakers of the language. Herrington *et al.* (2009) and Herrington (1997) would advocate for authentic tasks when a researcher is embarked on DBR. Observations therefore opened an opportunity for those communicative acts to occur in authentic environments, which meant that preservice teachers had to interact with isiXhosa learners in their classes. If a preservice teacher builds a good relationship with learners, confidence in speaking isiXhosa could be affected positively, as alluded to in Chapter Seven. These are the reasons why I was interested in looking at whether preservice teachers functioned in these linguistically diverse classes with confidence.

In the second iteration cycle, preservice teachers portrayed varied degrees of confidence with some of them exhibiting very low confidence and speaking less and some engaging learners in different languages, including isiXhosa. However, it was also interesting to see growth in those who had been observed in the first iteration cycle. Preservice teacher 1 and Preservice teacher 2 were observed in the first iteration cycle and one can see growth in their communicative competences. Out of the seven preservice teachers observed in 2019, only two really struggled to use the communicative skills acquired from the isiXhosa module and to exhibit confidence. All the preservice teachers were in the exit year of the B.Ed. degree and it was their second and last iteration cycle. As mentioned in Chapter Six, their progress was monitored to test if they were able to function in linguistically diverse classrooms and, this time, to unpack content with learners rather than just using isiXhosa solely to instruct learners. This spoke to all the revised and draft design principles, particularly the principle that seeks to develop vocabulary for content learning as established by the preservice teachers and facilitator (2019). This shows the advantages of DBR when students are allowed to practise their skills in classrooms and are able to see and experience the intersection between theory and practice in truly authentic spaces (Herrington & Herrington, 2006; Herrington, 1997; Ozverir *et al.*, 2016). As argued in Chapter Six, this is an essential part of using DBR as a research method as it permits collaborators and, later, stakeholders to experience these opportunities in classrooms.

The following extracts are from the notes taken during the observations. The first two extracts are about students who were observed for the second time and who exhibited growth and development.

Preservice teacher 1: *The preservice teacher shows a lot of confidence in her lesson. There is a clear link between using isiXhosa and the confidence in the classroom. The majority of learners are from isiXhosa speaking backgrounds and engage the teacher with enthusiasm. In her lesson, where she is reading a story about the things that one can do, with a title* ***ndinakho*** *… I can see she models reading both in English and isiXhosa, where she is using a book that she created as exhibited in Figure 8.3 below, to read with the learners. The reading and pronunciation is intelligible (Fieldnotes, September 2019).*

Figure 8.3 Examples of work from school observations

Preservice teacher 2: *The teacher is quite clear in her pronunciation. Furthermore, there is quite a clear demonstration of the teacher's confidence throughout the lesson. She is also able to realise when making mistakes and corrects them accordingly. As a result, the learners are following the lesson well. She is giving instructions in isiXhosa after she rehearsed them with the learners. The teacher reads the colours with learners and this is done with sureness and songs are used as well (Fieldnotes, August 2019).*

The work done in class by the teacher and the learners is demonstrated in Figure 8.4 where there are colours on the board and the learners are given a chance to write their own.

Figure 8.4 Examples of work from school observations

As seen both in Figure 8.3 and Figure 8.4, the preservice teachers planned and executed their lessons quite well. What is demonstrated is the confidence they both exhibited in the lessons and the covering of the content in two languages: English, which is the language of teaching and learning in both schools and isiXhosa, which is the language spoken by some learners in the school. Preservice teacher 1 could not construct a sentence in the first iteration cycle and she admitted after the observation in 2018 that isiXhosa was not used in her teaching, even though she was in a class that predominantly had isiXhosa-speaking learners. However, as shown in Figure 8.3, this preservice teacher made bilingual materials which she used in her teaching, where it was easier for her to work in collaboration with learners. In her teaching, she

pointed out the infinitive verbs contained by each sentence, for example, showing the learners that **uku** … means 'to'. She did this without using difficult metalanguage which would confuse the learners, especially considering that this was a Foundation Phase class. It was still important that she highlighted the infinitive form of the verb as it introduced the learners to understanding grammar and the underlying structure of the language. This was a significant improvement from the first iteration cycle and it yielded better results in terms of this preservice teacher using her innovation to overcome language barriers that might have been prevalent in the classroom.

Equally, Preservice teacher 2 demonstrated a lot of growth and development in this iteration cycle. In her class there was a lot of singing about different colours and, as much as Afrikaans was not written, the teacher used Afrikaans songs to sing with learners. When the lesson was finished she gave all the learners the opportunity to write colours in isiXhosa. It is important to state that, in this class, colours were covered in English, Afrikaans and isiXhosa. As it will be discussed in the section below on communicative competence, the preservice teacher showed confidence and good communicative competence in her teaching. The instructions were in different languages and the learners were responsive.

A realisation of growth and development is important to note among the preservice teachers. This is one of the fundamental parts of DBR, where students are able to repeat iteration cycles to ensure that there is understanding of what they have learnt at university and how this is applied in practice in real-life situations (The Design-Based Collective, 2003; Herrington *et al.*, 2013). Furthermore, I can state that the confidence of the preservice teachers increased when compared to the previous iteration cycle, which is important because they are in the fourth year of the B.Ed. degree and in the final iteration cycle.

The rigorous and intensive approach to teaching communicative competence among the preservice teachers adds to the requirements of the National Qualifications Framework Act (67/2008): Revised Policy on the Minimum Requirements for Teacher Education Qualifications (MRTEQ) (Department of Higher Education, 2015), where students are prepared to graduate with basic confidence in order for them to function in communicative settings.

The following two preservice teachers also demonstrated good levels of confidence while teaching in their classes with isiXhosa learners. Preservice teacher 3 and Preservice teacher 4 showed enormous confidence even though it was their first time in linguistically diverse

classrooms, in which there is isiXhosa, Afrikaans, English and some Shona[3]. The extracts below provide a snapshot of the confidence apparent in class. Communicative competence will be outlined further below.

> **Preservice teacher 3:** *The teacher demonstrates quite good confidence with a lot of isiXhosa vocabulary and the use of phrases such as* ***siyakhumbula umzimba*** *… do we remember the body,* ***sifunda umzimba namhlanje*** *… we are learning body today in the classroom. The vocabulary is utilised when giving instructions and when introducing new words in English and isiXhosa, as well as Afrikaans sometimes.*
>
> *The teacher utilised a lot of strategies as indicated in the field notes. She does make mistakes now and then but that is not a barrier as she still continues her lesson. The communicative competence and the interaction she builds with isiXhosa-speaking learners certainly contributes to her confidence as she demonstrates this throughout her lesson (Fieldnotes, August 2019).*
>
> **Preservice teacher 4***: The teacher is quite intelligible in her pronunciation of isiXhosa. As a result, the learners are able to pronounce the words. This assists the learners in their word reading as well. She further helps learners to comprehend new words by using her body part – semiotic gestures. The teacher further uses her skills to give the learners phrases such as* ***musa ukudlala ngemela*** *… do not play with a knife. There is a lot of singing in the lesson with songs such as* ***umzi watsha*** *… house is burning and the songs were related to the theme of the lesson which covered safety at home. She is working with a few isiXhosa learners in the classroom to ensure that she is saying the correct words and the relationship with isiXhosa speaking learners is beneficial to the preservice teacher as well as the learners. Her confidence and her willingness to work across the languages are advantageous to the classroom and makes the learning fun (Fieldnotes, August 2019).*

As alluded to in Chapter Six, this confidence demonstrated by the preservice teachers should be a norm in South African classrooms, considering that such classrooms have over the years become more multilingual. The observations done in all the schools made it clear that classes were linguistically diverse, and thus preparing a teacher to teach in these realities should be an integral part of teacher education and language education. The confidence of the Afrikaans- and

[3] Shona is a language spoken in Zimbambwe and due to migration, there are now Shona-speaking learners in South African classrooms, which contributes to the classes being more multilingual.

English-speaking preservice teachers was deemed important because they are learning isiXhosa for communicative competence and their confidence while demonstrating their ability in communicative competence was necessary.

Preservice teacher 5 was placed in a predominantly isiXhosa school, which scared her. It was important to observe her as this was an interesting space for her to be in together with the fact that she was still expected to function in the class. Following is an extract I wrote while she was observed teaching:

> **Preservice teacher 5***: It is week three of Teaching Practice and the preservice teacher has been in the school teaching a Grade 3 class. She seems to have built quite a good understanding with the learners in the classroom, and with 25 learners she knows and uses their names. As much as she said she was scared to be in the school, she seems to have grown a lot and this is demonstrated on how she carried her class and the confidence in pronouncing and speaking isiXhosa. The teacher speaks quite well with the learners and engages all the levels in two languages, being isiXhosa and English which are used collaboratively as exemplified in Figure 8.1 above. As much as she is not fluent in the language the confidence exhibited enables her to get the interaction flowing and learning occurs. She is using mostly phrases such as these,* ***yenza umbala phantsi kwamagama ano-u*** *… colour the word with the sound u,* ***sebenzani ezi ncwadini zenu*** *– work on your books (Fieldnotes, August 2019).*

The above extract demonstrates the confidence of the preservice teacher, where she was fully functioning in a predominantly isiXhosa-speaking class. What I observed from the preservice teachers was the ability to function in truly authentic spaces and with the speakers of isiXhosa. This is highlighted in the section on communicative competence as these episodes of communicative competence demonstrate language use in authentic environments (Savignon, 2001) and merging theory and practice as required by DBR (Herrington *et al.*, 2013; Ozverir *et al.*, 2016). The final two preservice teachers did not demonstrate good confidence, as the extracts below indicate.

> **Preservice teacher 6***: The teacher is trying very hard and the learners who are isiXhosa speakers are helping. She is not quite confident in her pronunciation more especially the clicks. At times she appears to be nervous as well. The preservice teacher was observed in the first iteration and similar inferences were drawn. She is further not demonstrating any confidence in her communicative competence as there are minimal events where she*

uses isiXhosa. As a result there is not good intelligibility in pronunciation and communicative competence (Fieldnotes, September 2019).

Preservice teacher 7*: The preservice teacher gives all the instructions in English. It is therefore difficult to see her communicative ability in isiXhosa as well as her confidence. She only uses isiXhosa when she wants to tell the learners what they need to pronounce in isiXhosa. The teacher's pronunciation seems to be difficult for her and as a result the isiXhosa learners are a bit quiet. It seems there is not enough communicative competence on the part of the teacher and hence the learners are also not speaking a lot. There is no new lesson but a revision of the previous work done. However, the lesson is still mainly in English and Afrikaans. Seeing that this is a revision of a lesson it would be good to see more confidence being demonstrated (Fieldnotes, September 2019).*

These preservice teachers did not show a lot of confidence. This is important to highlight because they were in the second iteration cycle and fourth year of the B.Ed. degree. When I looked back at the isiXhosa module and the work they had done, in order to try and understand the reasons for this lack of confidence, I realised that there was quite a high level of absenteeism from both of the preservice teachers. I could argue that this might be one of the contributing factors towards the preservice teachers demonstrating less confidence while they were observed. Learning a language requires that students attend classes and practise with their peers and it also requires a lot of repetition. There might be a link between their inability to perform effectively in authentic classrooms and the number of days missed by the students. This was of further concern in that the preservice teachers might not be able to function in linguistically diverse classrooms when they are teachers.

The following section will look at the main categories observed during Teaching Practice. As seen in Chapter Seven, the checklist for the observations was still the same in the second iteration cycle. There were three important categories I needed to observe, which were communicative competence, language integration and strategies acquired from the isiXhosa education module. The following subsections will present and analyse these categories as per the research questions and the draft principles and, to an extent, the rationale of the study at large. Starting with communicative competence, the following was observed.

8.3.4 Communicative competence

The preservice teachers demonstrated a wide range of abilities in terms of communicative competences and the observations as outlined below indicated that some of them had worked really hard to be where they were in terms of isiXhosa communicative competence.

The four preservice teachers who demonstrated clear communicative competences are presented first, followed by the one who went to an isiXhosa-predominant township school. Finally, the last two preservice teachers who demonstrated some challenges will be presented and analysed. This structure will be followed in all three of the categories that were observed during Teaching Practice.

> **Preservice teacher 1:** *The communicative competence of the teacher is quite strong. I see that each question asked by a learner in isiXhosa she has managed to answer. For example, this is apparent when the learner asks,* ***senza ntoni namhlanje****? … What are we doing today? and she answers immediately* ***senza amalungu omzimba*** *… we are doing body parts. This can mean that she has developed in her communicative competence and built strong relations with the isiXhosa-speaking learners as well as Afrikaans- and English-speaking learners. The authentic settings presented to the teacher make her realise that she needs to use the opportunity to speak isiXhosa as much as she can. The instructions such as* ***thatha ikhadi*** *… take a card,* ***beka ebhodini*** *… put it on the board, are a true demonstration of the teacher going out of her way to make sure that she uses her ability to communicate in isiXhosa. The instructions are not to reprimand learners but they are used as part of the lesson and enabling isiXhosa speakers to easily partake into the lesson. It is worth noting the use of the* ***beka*** *… put instead of* ***ncamathelisa*** *… paste, where the learners still managed to comprehend what the teacher said and there was no confusion. This is because she demonstrates to the learners what she requires them to do and the learners imitate (Fieldnotes, September 2019).*

> **Preservice teacher 2:** *The preservice teacher demonstrates that she has developed isiXhosa communicative competence for the teaching and learning in linguistically diverse classrooms. This is realised as she is teaching and uses short phrases to elicit more information from the learners. Words or clauses like these,* ***kwakhona*** *… again,* ***andiva*** *… I can't hear,* ***Mingaphi imibala?*** *… How many colours? are utilised throughout the class. This indicates that her communicative competence has increased as she is gaining the ability to function in a 'truly communicative setting'. Furthemore, she uses examples of words and phrases in this lesson leading learners to use these words as well*

where she states, ***umbala*** *... colour,* ***imibala*** *... colours,* ***lo mbala in isiXhosa*** *... this colour in isiXhosa. The above examples exemplify that the student has found an authentic space to manifest communicative competence in those truly communicative spaces (Fieldnotes, August 2019).*

Preservice teacher 3: *The preservice teacher understands that she needs to use the language to know it and this is apparent throughout her lesson. As a result she is working with the few isiXhosa learners to enhance her communicative competence. The words, questions and phrases such* ***kwenzeka ntoni apha?*** *... What is happening here?* ***umzi uyatsha*** *... the house is burning,* ***kutheni?*** *... Why?* ***kutheni indlu isitsha?*** *... Why is the house burning?* ***izinto eziyingozi*** *... dangerous items/things, which indicates a variety of her communicative abilities. The teacher is using simple to complex syntax which is accommodating both the non-isiXhosa- and isiXhosa-speaking learners at the same time. Furthermore, the student's pronunciation is understandable and intelligible, which further influences her fluency of isiXhosa (Fieldnotes, August 2019).*

Preservice teacher 4: *The teacher is working well with the learners using a big book which she created as exhibited in Figure 8.3. She is reading well for learners and the book has a lot of isiXhosa sentences which are translated into English to assist learners who are not isiXhosa speakers. I see that she is highlighting verbal infinitives which is contained in each sentence of her book. When she is done reading, she asks the learners to stand and use their bodies together with the preservice teacher demonstrating what they are able to do. This is where the preservice teacher emerges and uses isiXhosa more by repeating what is in the book without looking, sentences such as* ***ndinakho ukubaleka*** *... I can run,* ***ndinako ukucula*** *... I can sing, are used. She asks learners to do this exercise with each other and where needed she is assisting. I observe that the preservice teacher has grown a lot compared to the previous iteration cycle (Fieldnotes, August 2019).*

From the extracts above, one can deduce quite a number of different facets such as authenticity, language for meaning-making purposes, language used to comprehend content and language being legitimised in the classroom.

All the above preservice teachers demonstrated that they can use isiXhosa in authentic environments to achieve communicative competence. The way they used isiXhosa was to assist learners to understand what was taught in class but most importantly it was to develop the preservice teachers' vocabularies. This again is confirmed by researchers such as Mart (2018),

Mayaba (2016) and Savignon (2018), where the authenticity and functional language is recognised as a way to enable students to speak the language. Additionally, the way in which students managed to function in linguistically diverse classrooms means that they gained some insights into how to work in multilingual settings, and their isiXhosa vocabulary has grown. One can argue that all the preservice teachers have developed what Mart (2018) describes as the ability to communicate in truly authentic settings. This means that they are using classrooms as truly communicative spaces which Mart (2018), Mayaba (2016) and Savignon (1991) recommend for language learners so that they can practise their communicative competence. One cannot ignore the value of DBR in enabling the testing of what was taught in the classroom to be experienced in practice (Herrington *et al.*, 2007, 2013).

Furthermore, the preservice teachers demonstrated that isiXhosa can be used to understand content and not just to reprimand learners and give instructions such as *phakama* … stand up and *thula* … be quiet. The preservice teachers showed an understanding of language use when teaching in linguistically diverse classrooms. This is important as in the first iteration cycle it was discovered that they needed more language support when teaching and to assist learners to comprehend meaning. Furthermore, this achieved one of the draft design principles which was added, exhibited in Table 7.3, where as a facilitator, together with the students, I intentionally developed vocabulary for content learning. This principle was now realised as an outcome in the classroom.

What the extracts further illustrate about the preservice teachers is once again a legitimisation (Guzula *et al.*, 2016) of isiXhosa in the classroom. This is where isiXhosa is not smuggled into the classroom as Probyn (2009) would suggest, but legitimised and given credence by the teachers. In doing this, the isiXhosa learners can see the value in their language and the non-speakers of isiXhosa can also see the value and the need to learn isiXhosa because of the positive use of the language as a meaning-making tool and resource.

The following preservice teacher observed was in an isiXhosa-predominant school and her observation is analysed separately because she was in a different setting, and this yielded interesting results.

The preservice teacher still used her communicative competence skills like her peers above, but her challenges were a bit different from those of her peers. Following is an extract taken when observing the teacher:

> **Preservice teacher 5***: The preservice teacher shows that she has built a strong relationship and understanding with the learners. Her approach is that she is a learner in the class when it comes to isiXhosa and learners are her teachers. This is seen in the way the teacher jokes around with the learners and how they correct her when she pronounces a word wrong by saying,* ***hayi Ms kuthiwa krwela*** *… no Ms it says underline and she takes a moment to practise with her learners. She has learnt quite interesting phrases such as* ***gqibani umsebenzi wenu*** *… finish your work,* ***asithethi ngexesha elinye*** *… we do not speak at the same time and these phrases can only mean that she has used the opportunity presented to her to learn isiXhosa. I observe that she is not scared to try to speak even though she gets some of the words incorrect, she still pushes on and tries. The phrases and words as realised during observation and in Figure 8.1 are indeed used for the lesson to continue, for meaning-making and for the learners to realise that they can use isiXhosa as a language to make meaning in their learning. The teacher is therefore is tapping into her isiXhosa knowledge to ensure that she allows the learners to work collaboratively using isiXhosa and English. This is realised through the teacher's isiXhosa use which emanates from each aspect of her teaching (Fieldnotes, August 2019).*

The above extract is not different from the first four above but, as mentioned, it was singled out because of the fact that the preservice teachers' setting was different. What is important to highlight is that there is a clear understanding between the teacher and the learners about the use of isiXhosa in the classroom. Furthermore, the teacher realises the importance of using authentic settings where the language is used for functional purposes (Mart, 2018; Mayaba, 2016; Savignon, 1991). Additionally, she is also like the first four preservice teachers legitimising isiXhosa as a language that should not be smuggled into teaching and learning spaces.

However, apart from the five teachers, there were also two preservice teachers who struggled to show communicative episodes in their teaching. The following two extracts are from the observations of Preservice teacher 6 and Preservice teacher 7 followed by an analysis of the extracts.

> **Preservice teacher 6:** *The student is really battling to speak isiXhosa and her communicative competence is not on the same level as her classmates. It might be that she needs a different approach to develop her communicative competence or more time. This further raises an interesting point, in that there is no one-size-fits-all approach when it comes to teaching language acquisition. As much as the other students might have*

understood what was being taught, there might be still one or two who are a bit behind. Furthermore, I observe that the student is quite anxious and this might be what makes her not have communicative competence. Seeing the number of isiXhosa learners in the classroom there are higher chances for her to practise her vocabulary and practise her speaking. It looks like the preservice teacher has not built a good learner-teacher relationship and understanding which she can leverage on during the teaching and learning. This means that the student might have not realised the potential and resources brought by learners in the classroom to enhance her communicative competence and to help learners comprehend what is being taught. This class has 34 learners and 15 of those leaners are isiXhosa speakers, this could have been used by the teacher (Fieldnotes, September 2019).

Preservice teacher 7: *It has been difficult to gauge the student's communicative competence because she is only using English. There are isiXhosa learners in the classroom, which this could be an opportunity for the student to speak isiXhosa. The words and phrases such as* ***hlala pantsi*** *… sit down,* ***mamela*** *… listen,* ***ndiyathanda wena*** *… I love you, are used without a context and these are the only phrases I heard throughout the lesson. There was no stage where the teacher used these items either as a command to learners to do some work or a certain action such as* ***hlalani phantsi bafundi*** *… sit down learners, and the learners do as instructed (Fieldnotes, September 2019).*

The above extracts demonstrate quite a contrary picture when one looks at the first five preservice teachers. The preservice teachers' communicative competences are non-existent in these two extracts. It is therefore difficult to see other aspects of language use in the classroom and whether the preservice teachers are indeed able to function in linguistically diverse classrooms.

The majority of preservice teachers portrayed a variety of communicative competences as discussed above. In the process they have opened doors for different languages to be used by learners in the classroom. Moreover, isiXhosa was legitimised as a language and the preservice teachers articulated growth in their communicative abilities. There is no doubt that the only way to maintain this communicative ability is to keep speaking and practising the language. One of the categories observed was language integration in the classrooms, or the way in which the preservice teachers integrated different languages in their teaching. There is a thin line between integration and communicative competence and integration of isiXhosa, for example, can only enhance the communicative abilities of the preservice teacher to speak in isiXhosa. The

following section will present the integration of isiXhosa into the lessons as observed during Teaching Practice.

8.3.5 Language integration

The first four preservice teachers presented in this section did well to integrate isiXhosa into their lessons. Preservice teacher 5 and how she used translation strategies and bilingual texts to teach in an isiXhosa-predominant class will then be presented. The final two preservice teachers to be presented in this subsection will be Preservice teacher 6 and Preservice teacher 7 who had difficulties using different languages in their classes.

> **Preservice teacher 1:** *The teacher implements translation strategies quite effectively in her classroom. The learners understand that the lessons can be integrated where different languages are used to make meaning, and this is seen because learners are raising questions in isiXhosa. As much as the teacher does not say this to learners, it appears that she has developed quite good trust between herself and the learners. This is realised in the use of isiXhosa words and phrases such as* ***siyakhumbula umzimba*** *… do we remember the body,* ***senza umzimba*** *… we are doing the body where she utters these phrases and give immediate translations in English and Afrikaans. It seems that learning in this class is access by those who are Afrikaans, English and isiXhosa and this is an advantage of integrating different languages. Thus, one observes that because of this integration there is trust between the teacher and the learners as isiXhosa-speaking learners are also participating.*
>
> *IsiXhosa learners keep making a lot of comments in isiXhosa and the teacher is encouraging this and asking for them to explain to their peers. She does seem to have developed a culture where the learners speak in isiXhosa and they implement translation strategies for the teacher and the rest of the class. Even though she is fluent in Afrikaans and English, she tried to make the Afrikaans-speaking learner implement translation as a strategy. The teacher realises that learners through their language bring resources in the classroom and this realization enables learners to use the languages in the classroom freely (Fieldnotes, September 2019).*
>
> **Preservice teacher 2:** *The preservice teacher has done quite some work in integrating the languages in her lesson and Figure 8.4 above exhibits some of the activities during her lesson. The learners are responsive and seem to be familiar with the integration and the isiXhosa learners are also helpful in the classroom. The learners participate using*

isiXhosa when they want to do so as this seems to be an established practice. She meticulously guides the process by affirming the learners either in isiXhosa or English and at times she uses phrases such as ***ewe thatha iphepha ubhale*** *... yes take a paper and write. The learners participate fully in the conversation which means that they are also learning. Furthermore, the integration allows the learners to not just hear isiXhosa in the classroom but further make meaning of their learning. The words in class are said in different languages but the teacher's intention was so that the learners understand the colours in isiXhosa, English and Afrikaans. Integrated in the lesson are numbers which are said in English and isiXhosa, as they work through the lesson with questions and phrases such as* ***mingaphi imibala*** *... how many colours,* ***mibini imibala titshalakazi*** *... there are two colours teacher. In these conversations isiXhosa learners do lead sometimes and the peers follow in saying the words and phrases (Fieldnotes, August 2019).*

Preservice teacher 3: *In this lesson three languages have at least been used by the preservice teacher and learners. The lesson was well integrated in terms of using English, Afrikaans and isiXhosa for the purposes of meaning. The teacher is not closing doors when learners express themselves in their mother tongue and instead she is motivating and scaffolding the process. In this instance, it is not only the learners who benefit in the process of integration but the teacher benefits greatly. The teacher uses words, phrases and sentences throughout her lesson which make all the learners willing to participate. Phrases such as* ***thetha notitshalakazi wakho****, Sê* ***met jou onderwyser*** *... say with your teacher,* ***ukukhuseleka*** *... to be safe, are used and the learners are not hesitant to take part in this learning process. From the above one observes that the preservice teacher and learners are using the language and learning it at the same time with the assistance of isiXhosa-speaking learners. In this instance learners are learning about the safety at home and some of the items that might be fire hazards and in doing so, the language isiXhosa is acquired at the same time, and those who are isiXhosa speakers are given an opportunity to make meaning through their home language (Fieldnotes, August 2019).*

Preservice teacher 4: *The preservice teacher uses a bilingual big book to teach reading in the class. The bilingual book is in isiXhosa and English where each sentence speaks of the things that can be done by learners. The teacher first reads for the learners in isiXhosa and English, then she reads with the learners a few times. The learners are responsive in the lesson and isiXhosa learners assist the teacher in ensuring that she pronounces all the words proper especially those with click sounds such as* ***ukucula*** *... to sing. The*

> *preservice teacher also uses isiXhosa-speaking learners to work with their classmates where she pairs them and they read together in English and isiXhosa. The leaners read with understanding as translations and picture are presented in this book (Fieldnotes, August 2019).*

The extracts above show that the preservice teachers have attempted to integrate their lessons quite remarkably. This strategy is vital in linguistically diverse classrooms. From the extracts and through the observations, I can deduce that the learners were motivated to learn and make meaning in their mother tongues and, secondly, those who are learning isiXhosa were presented with opportunities to learn isiXhosa while learning the content of different subjects.

Harrop (2012), among others, has indicated the importance of integrated lessons. She argues that such lessons are important because learners' linguistic proficiency increases and it boosts motivation among them. This is what was demonstrated in the lessons I observed, and the learners were motivated to take part in the learning process. At least three languages of the learners were used in these lessons, thus enabling the learners and preservice teachers also to master isiXhosa as a language for communicative purposes.

This has been confirmed by research done by Coyle (2008) and Jordaan (2011), both nationally and internationally, that shows that integration is highly recommended where the learners have to master language and the subject matter. It is important to do so because knowing the language requires it to be used and integrated in lessons such as this. The integration in this lesson sheds some light that to use this approach might just be the way to deal with linguistically diverse classrooms.

What the preservice teachers demonstrate in the extracts above is that it is possible to mediate multilingual children's language resources as a pivotal part of using language for meaning-making purposes. They are allowing learners to bring their languages to the classroom as resources and such resources are used to teach in multilingual classrooms. As discussed in Chapter Three, pedagogies used in the classroom must be able to prepare learners and open opportunities for them to be used socially and to operate in life (Potts & Moran, 2013). One of the main arguments made in this study, and as supported by research, is that children's multilingual assets need to be recognised. As Potts and Moran (2013: 452) argue, 'how children's diverse ways of knowing can be drawn upon in formal education contexts' is a vital step towards getting into the children's multilingual repertoires.

Preservice teacher 5's lesson was not different from the lessons above in the manner in which the integration of the languages is concerned. The difference, as mentioned above, is that this preservice teacher was in a predominantly isiXhosa school.

> **Preservice teacher 5:** *The teacher has done quite a substantial integration in her lesson. She presented clauses/phrases in English and isiXhosa as presented in Figure 8.1 above. The learners had to try to understand what the phrases mean in isiXhosa before those phrases are put on the board. The effort to make learners realise the value of teaching in both languages is evident in the classroom. What is further remarkable in the lesson are the conversations between the preservice teacher and the learners. This is remarkable because the teacher is covering the content in isiXhosa and English and also learning isiXhosa and strengthening her communicative competence (Fieldnotes, August 2019).*

As I have stated above, Preservice teacher 5's lesson was not different from the first four preservice teachers. What one can highlight is the fact that this preservice teacher was intentional in making sure that learners saw a correlation between using their language and learning. This is important because even though this school is in a predominantly isiXhosa-speaking township, the school's language of teaching and learning is English only as per the principal of the school. One can only think that the teachers smuggle (Probyn, 2009) isiXhosa into the classroom in order for the learners to comprehend what is being taught. This preservice teacher demonstrates that it is valuable to use isiXhosa as a resource, which resonates with the work of Guzula *et al.* (2016) and Potts and Moran (2013) where language is a resource and brought to the fore in a truly multilingual South African classroom. This form of integration is not easy if the teachers are not fluent in at least two to three languages, which is exemplified in the extracts presented below.

> **Preservice teacher 6:** *The preservice teacher is teaching isiXhosa to the learners but is really struggling to get them speaking because she cannot really string an isiXhosa sentence together. She has chosen a bilingual story to read for her lesson, but fails to engage learners in this story and even read to them eloquently in isiXhosa. The classroom demographic yearns for an integrated approach when teaching, however this is not realised in this lesson. There is no clear indication throughout the lesson on the purpose of reading a bilingual story, it is not explained and it does not come through in the teaching. This leaves the learners confused and asking a lot of questions which could have been sorted out with clearer explanations (Fieldnotes, September 2019).*

> **Preservice teacher 7:** *The preservice teacher does not show more integration in her teaching. This is so even though the student's lesson demonstrates some sort of revision work which she is making the learners showcase. The instructions are mostly all in English during the lesson. The learners seem to have learnt something because they can manage a range of themes, such as colours, counting and greetings. The preservice teacher is talking in English throughout the lesson and there is no Afrikaans or isiXhosa spoken during the lesson. In this class language integration will be valuable to the learners since it is a Grade R class but the preservice teacher falls short in this regard (Fieldnotes, September 2019).*

The two excerpts above paint a different picture from the first five extracts also presented above. Here one deduces that there are some preservice teachers who are struggling to integrate different languages in their lessons. There can be different contributing factors to this inability to integrate different languages in the lesson, or the slow pace. The first one identified for both preservice teachers was that they did not take part in these iteration cycles fully, and skipping classes was also one of the contributing factors. Furthermore, it is apparent that one can register for a module and learn a language for four years but if there is no commitment from the student, then there will be limited chances for them to learn. This as further confirmed by the manner in which the preservice teachers were unable to replicate the teaching strategies used in the isiXhosa module to enhance their teaching.

The following category includes the observations of the preservice teachers on what strategies they acquired from the isiXhosa module. This category is one of the major categories observed during Teaching Practice. Observing this category, as alluded to above, was to examine the intersection between theory and practice, as DBR requires that the interventions done in an iteration should be tested in practice (Herrington & Herrington, 2006; Herrington *et al.*, 2013; Herrington, 1997).

8.3.6 Strategies acquired from the isiXhosa module

The structure followed in this category is the same as the one utilised in the previous categories where the preservice teachers who are seen to have articulated well in the intervention are presented first. This is followed by data from the teacher who was in a predominantly isiXhosa-speaking township. Finally, I present the preservice teachers who demonstrated difficulties with performing in multilingual classrooms.

Preservice teacher 1: *The preservice teacher used a lot of strategies acquired from isiXhosa class. She has used short phrases to get more information from the learners. These strategies further helped those learners who are isiXhosa speakers and non-isiXhosa speakers, where words and phrases such as khawuphinde … please repeat,* ***andiva*** *… I do hear****, kwakhona*** *… again,* ***thulani bafuni*** *… be quiet learners,* ***mamelani*** *… listen were utilised throughout the lesson (Fieldnotes, September 2019).*

Preservice teacher 2: *There is a good demonstration of skills acquired from the isiXhosa module. This is so that the design-based research as employed in the study is realised. Clauses such as* ***andiva*** *… I can't hear,* ***mingaphi imibala?*** *… how many colours?* ***mihlanu imibala*** *… there are five* ***jonga ekhohlo*** *… look left,* ***jonga ekunene*** *… look right,* ***bhala igama lakho*** *… write your name,* ***xa ufumana iphepha bhala igama lakho*** *… when you get a page write your name, are utilised and not just to reprimand learners but as part of learning. The above clauses might have been used by other preservice teachers, however, Preservice teacher 2 is now introducing new clauses in which she used the skills acquired from isiXhosa course. In this observation one appreciates that the preservice teacher uses the skills from isiXhosa module in her teaching and adding more vocabulary for the learners. For example* ***jonga ekhohlo*** *… look left and* ***jonga ekunene*** *… look right, are used when the learners are on their treasure hunt for different colour cards. The teacher uses these phrases to indicate which side of the class has a certain card, effectively guiding the learners to the right place. The student reminds the learners before using the clauses that* ***khohlo*** *and* ***kunene*** *means left and right. This exercise further develops the vocabulary of those learners who are not isiXhosa speakers and it solidifies isiXhosa for those who are isiXhosa speakers. Moreover, the preservice teacher gets to repeat these clauses a couple of times which means her pronunciation is also improving and her mind gets used to saying the clauses. Quite noteworthy is the longer phrase used by the preservice teacher in the classroom,* ***xa ufumana iphepha bhala igama lakho*** *… when you get a page write your name, where she says it in isiXhosa, English and few times in Afrikaans. Instructions are vital in the Foundation Phase and this one in particular; no learner looked confused when it was used in the classroom. As the instruction is given and the papers (worksheets) were handed out I was also helping to hand out those worksheets and observed that each time the learner gets a worksheet they are not confused as to what to do, they get the worksheet and write their names and surnames immediately, as instructed (Fieldnotes, August 2019).*

> **Preservice teacher 3:** *For this preservice teacher, having this communicative competence of isiXhosa is an indication that she is also utilising the strategies and skills gained from the isiXhosa module. The questioning techniques are used a lot in the isiXhosa module where students have to answer each other using isiXhosa. The preservice teacher is using those strategies by using question words such as* ***kutheni?*** *... why? and* ***kutheni indlu isitsha?*** *... why is the house burning? She does this a couple of times and allows learners to think about their answers; she asks the learners to put their hands up before answering. She changes and asks in Afrikaans as well so that the Afrikaans-speaking learners are able to comprehend what is being asked by the teacher. Even though the idea of this observation is to see if the preservice teacher is able to speak isiXhosa and function in a linguistically diverse classroom she does exactly that and more because she uses three languages functionally in one class (Fieldnotes, August 2019).*

> **Preservice teacher 4:** *The preservice teacher engages learners with isiXhosa phrases she gained from the isiXhosa module. She is not shy to use phrases such as* ***masifunde sonke*** *... let us read together,* ***kwakhona*** *... again when she wants the learners to read. Furthermore, she draws the learners' attention by speaking isiXhosa to give instructions of what will be happening in the classroom. This seems like a 'code' between the preservice teacher and the learners, where she will say phrases like* ***andithethi ndilinde nina*** *... I am not talking, I am waiting for you and the (some not all) learners respond* ***sithule Ms*** *... we are quiet Ms. These are the strategies taken from the isiXhosa module but the preservice teacher has personalised them to fit her persona and teaching style (Fieldnotes, August 2019).*

Herrington and Herrington (2006), Herrington *et al.* (2013) and Herrington (1997) further substantiate this and view it as the theory and practice approach, where the students are able to apply what they learnt at university to their practice. This is what DBR advocates, and when the testing phase yields better outcomes. Herrington *et al*. (2013) state that the idea of design-based research is to develop design principles which will inform practice in authentic ways.

The preservice teachers are executing the design principles about language acquisition developed from the isiXhosa module and through stakeholders. The above observations link clearly to what Herrington and Herrington, (2006), Herrington, McKenney, Reeves and Oliver (2013) and Herrington, (1997) view as the authentic learning of design-based research, and where theory and practice are manifested in one space. All the preservice teachers above and

Preservice teacher 5 pushed themselves to go beyond what they learnt in class and to manifest different skills when teaching in these linguistic realities.

The draft design principles as seen in Chapter Three and Chapter Six, which were developed with the students, stakeholders and through literature, are realised in these observations just as they were realised during the teaching and learning of isiXhosa. Herrington and Reeves (2011) expound on the notion of design-based research in that design principles are employed to monitor the design and development of learning settings in education and such environments are grounded in sound practical and theoretical principles, and that can encourage student engagement through innovative learning tasks. One can argue that what the preservice teachers exhibited during Teaching Practice as evidenced from the extracts resonates well with the ideals of design-based research. As presented below, Preservice teacher 5 further demonstrated these ideals of DBR as follows:

> **Preservice teacher 5:** *It is worth noting that the preservice teacher is in a school where all the learners are isiXhosa mother-tongue speakers. The school is a nonprofit organisation and designed for middle- to high-income families, where the learners who would have gone to ex-Model C schools (formerly white schools) are now attending this school. The language of teaching and learning (LoLT) in the school is English. Both English and isiXhosa are taught as Home Languages. This is not a linguistically diverse school, however, it will form an interesting finding since the preservice teacher was still able to function in the school where she is recognising the value of mother tongue in her teaching and allows learners to use a language as a meaning-making tool. She is transferring the skills acquired from the isiXhosa module to enable her to have basic conversations with the learners. The learners ask questions in isiXhosa and if the preservice teacher cannot comprehend they translate into English. There is a lot of movement between two languages in this lesson. Phrases such as* ***masifunde*** *… let us read,* ***masingathethi sonke*** *… let us not speak at the same time,* ***mamelani utitshala*** *… listen to the teacher are used throughout the lesson (Fieldnotes, August 2019).*

Preservice teacher 5 did not just use the skills from the isiXhosa module but there also seem to be phrases that she developed on her own as she saw fit in the environment. This environment is very authentic and she has to listen and understand isiXhosa as it is spoken all around her. As will be stated in the recommendations in Chapter Eight, it might be useful for the Foundation Phase preservice teachers to be placed in schools where isiXhosa is the predominant language, as Mayaba (2016) has recommended in her work where preservice teachers were placed in

isiXhosa-predominant townships of Port Elizabeth. This could be important and helpful especially for Preservice teacher 6 and Preservice teacher 7, and those seen in the first iteration cycle to have struggled to function in linguistically diverse classrooms.

The two extracts below present Preservice teacher 6 and Preservice teacher 7, followed by a comment on these extracts.

> **Preservice teacher 6:** *One of the ways to see if the student has developed in isiXhosa is to observe the way they use the skills acquired from isiXhosa education modules. The student had minimal phrases to use and it is difficult to see whether she comprehends what has happened in the classroom. She uses short words like* ***hayi*** *... no,* ***ewe*** *... yes when engaging with isiXhosa speaking learners and there are no more phrases or a teaching approach that brings isiXhosa more into the classroom. It is difficult to see if the preservice teacher is using the any skills from the isiXhosa education module. It is therefore difficult to gauge the theory and practice through the design principles developed with the students, stakeholders and from literature (Fieldnotes, September 2019).*

> **Preservice teacher 7:** *The student has not taken the opportunity to show the skills or strategies used in the isiXhosa education module. It is not clear if the preservice teacher realises that she can use these skills. The idea of these observations (category) is to see whether the preservice teacher is able to emulate what was taught in the isiXhosa education module. Using the strategies will further demonstrate that the preservice teacher does understand that theory acquired from the university can be applied in the classroom. When learning a language and in authentic contexts one needs to speak the language, so that the learners or the students can hear the language being spoken by the teacher. In this observation the preservice teacher has not spoken the language and/or used strategies that will demonstrate that she has been learning isiXhosa (Fieldnotes, September 2019).*

From the extracts above it is important to note that the preservice teachers started learning isiXhosa from their first year of the B.Ed. It was a concern that in their final year of the B.Ed., they still had no basic communicative competence. This could mean that there might also be a need to relook at the teaching of isiXhosa and the progression from first to final year (this is highlighted further in the recommendations section in Chapter Eight). The students do not have to teach isiXhosa as this will be an impossible thing to ask but need to be in positions where they can have basic communicative competence with their Foundation Phase learners. At this

stage, the two preservice teachers in this iteration cycle presented a myriad of challenges and these challenges are also highlighted in the first iteration cycle.

To summarise the above discussion, the preservice teachers' observations demonstrated significant growth in terms of the categories indicated in the observation checklist. The majority of the preservice teachers observed in this iteration cycle proved that teaching in linguistically diverse classrooms can be achieved if the teacher training exposes them to these linguistically diverse realities. Furthermore, theory can be put into practice when the preservice teachers go into the field and teach. This is important because it is one of the solid identifiers of DBR as a research method, and in this section I have demonstrated through the data presented that theory and practice should always work in tandem. In this section, it was also clear that not all the preservice teachers were able to function in these linguistically diverse classrooms. This is highlighted both as a concern for this study and for the preservice teachers who were identified. This issue can be taken up for further research in the future as this is a journey and not a single study.

Upon completing their Teaching Practice, the preservice teachers returned to class to finalise the year and prepare for final examinations. It was at this stage that focus group discussions were organised for the preservice teachers to reflect on their experiences from the isiXhosa education modules and Teaching Practice. The following section will present and analyse the final focus group discussion of the current study, which was in the second iteration phase as stated above.

8.4 FOCUS GROUP DISCUSSIONS AFTER TEACHING PRACTICE 2019, ISIXHOSA EDUCATION 484

The following section will present and analyses the focus group discussions from the second iteration cycle which occurred in 2019. The students were asked to share their experiences of the isiXhosa education module and Teaching Practice experiences, specifically how the module enabled them (or not) to function in linguistically diverse classrooms. The categories highlighted in Chapter Six under the focus group discussions in the first iteration cycle are now repeated in this section and the second iteration cycle, but only different or important findings will be presented. This was a further attempt to answer the research question and sub-questions as presented in Chapter Four. The focus groups took 30 to 35 minutes each and the students were in smaller groups in order to allow them to fully share their experiences. There were groups of three preservice teachers per focus group discussion. There were seven preservice teachers observed during Teaching Practice and nine who took part in the focus group

discussions. The invitation was extended to all the students who attended the isiXhosa education modules as they were all participants in the study. Even though some preservice teachers were not in linguistically diverse classrooms, it was still integral to the study for them to present their experiences about the isiXhosa education module. To reiterate, the data was transcribed and read, and emerging themes were highlighted and analysed (Vaismoradi *et al.*, 2016, 2013). The first theme covered was the isiXhosa education module, where preservice teachers were asked to reflect on teaching and learning as presented in Chapter Five, and as employed in both iteration cycles.

8.4.1 Communicative competence and the isiXhosa module

The following extracts present the data from three focus group discussions on this aspect of the isiXhosa module as reflected on by the preservice teachers. The preservice teachers presented a wide range of answers and where some of the answers were interesting to the study and helped the researcher, those answers were then singled out. Furthermore, similar answers from the first iteration cycle were not repeated. Only salient and different ones are presented below. When the preservice teachers were asked the question below, they gave different answers, some of which were positive about the module.

Facilitator: Thanks very much for your time again and thanks for availing yourselves. We're just going to delve into this and then in terms of the question, we need to speak about isiXhosa module that you guys have done with me, particularly because you've started again in third to fourth year. Some of it again was before teaching practice that you had both years.

First of all we can start maybe by just saying since you've started the isiXhosa, has there been any improvement and what contributed to such improvements?

I extrapolated further themes from the preservice teachers' answers which covered a variety of topics about how they had perceived the teaching and learning of isiXhosa in the two iteration cycles. The themes identified were theory and practice (active learning), language used to cover content, the need to develop more resources, more oral assessments and more microteaching opportunities.

The extracts below show that preservice teachers could see the link between theory and practice as they state that it was helpful for them to go through the isiXhosa education module as this prepared them for the schools they were placed at. Following are the answers provided by the

preservice teachers with regards to the intersection between theory and practice and how these were realised in one way or another during Teaching Practice.

> **Preservice teacher 1:** *Definitely the fact that it was classroom and different situations in the classroom and different lessons in the classroom, but with that is the theory of the language, the combining those two. Because we learnt the language, but it also focused on education, which is what we're studying.*

> **Preservice teacher 3**: *Yes, very practical instead of just very theoretical. So I really enjoyed that and the fact that it actually is on a Foundation Phase level where you start teaching.*

> **Preservice teacher 4:** *I think, like she said, how practical you made. I really, really enjoyed the songs. Especially because I firmly believe that we need to bring play or a more interactive approach to education in general. So learning the songs, those classroom activities helped me a lot. And it also obviously, what were the different songs? That one song that we learnt about the good morning and getting ready for school and everything...*

> **Preservice teacher 5:** *Similar difficulty level, but much better, I enjoyed the assignments more in fourth year because they were more practical for us.*

As shown above, the preservice teachers concurred that the isiXhosa education module was helpful and provided them with tools to manoeuvre between theory and practice. This is important to note because it is what the DBR approach advocates. Additionally, the teaching needed to be practical so as to allow the preservice teachers to extract what they deemed necessary for their own teaching.

The second important aspect highlighted by the preservice teachers was teaching the language using content learning areas and communicative competence and language.

> **Preservice teacher 4**: *The content that was taught during our lessons, I could translate that or when I went to my prac teaching I could at least give a lesson based on what you taught us or what we learnt from each other into the schools. Which was, I found it was... What can I say? Can't get to the word. But it was needed and so I could do it in the classroom.*

> **Preservice teacher** 1: *I agree with her, however, I also feel writing also needs to be strengthened. Because, okay, I've done isiXhosa before so I write better than I speak because I struggle with certain clicks or certain words. But I feel it's also important, like sentence structure, how to write because if you get a letter wrong it can change the whole meaning of the sentence. And so I feel also writing also needs to be strengthened along with vocab.*

> **Preservice teacher 3**: *I would say it even got better, because we can use the application we used or learnt in third year. Because it was quite cool to learn how to apply sentence and structure and then just have a better understanding. Because most of the time you're kind of just like, meh.*

The above extracts present two important aspects of this study. The first one is the teaching of language using content subjects. At some stage, the preservice teachers covered mathematical terminology using different songs. This equipped them to support learners better in schools where they could use mathematical terms such as *dibanisa* … add, *thabatha* … minus, *zingaphi?* … how many?, to capacitate learners who are isiXhosa speakers to take part in the lesson. The statements above confirm that this approach worked well for the preservice teachers and effectively benefited the learners.

The second aspect deduced from the above extracts is that of communicative competence and grammar. Preservice teachers covered these aspects in the module. The preservice teachers did not entirely focus only on speaking, but language and communicative competence are intertwined in the teaching and learning as explained in Chapter Three, through Canale and Swain's model postulated by Bagarić and Djigunović (2007). These were done while developing resources with the preservice teachers, so that when they went to schools they had mathematics terminology and understood the underlying structure of the language and basic communicative competence. Thus, the preservice teachers further commended resource development done during the isiXhosa education module as follows:

> **Preservice teacher 3**: *Third and fourth year I felt like it was very similar the way it was structured, but fourth year I really enjoyed the fact that we did the stories that we had to write, we had to translate and produce. It worked that we had to work with the language, but it also meant we had resources that we could use. And that's very useful for teachers, is having the resources.*

> **Preservice teacher 7**: *Yes I agree, and because it's nice, especially in Xhosa because*

there hardly are any resources. So to have our own, to be able to go into the school and say I have this story, I have these flashcards, I have that sort of thing, that's really great for us to be able to go in there with them. And because we're so busy, we don't always have time to make them in other places. And we can have you check them to make sure that they're right, because it would be awful for us to go in and they were wrong.

Preservice teacher 6: *Indeed, I also think that part of fourth year was amazing, the fact that we got to make our resources and you got to check them with us, we didn't ... That was...*

Preservice teacher 1: *And also, and to add to that also, those books we created, it helped me. Because I created the resources for the school, so that helped also, and I extended it. So that helped a lot.*

The idea of assisting preservice teachers with resources was not initially planned but when they went into schools in the first iteration cycle, they indicated that they needed to have resources that would enable them to work and function better in linguistically diverse classrooms. Together with the preservice teachers, I decided to have a section where they would learn and develop their resources, which included songs, stories and flash cards as shown in Figure 8.3 above. This spoke to the new and modified draft principles and, in particular, the new ones developed after the first iteration cycle where the language was taught through the content and materials developed to enable preservice teachers to work with learners successfully.

The preservice teachers stated that the isiXhosa education module should have had more opportunities for microteaching and oral assessments. I grouped these together because they are connected to speaking. Following is what the preservice teachers said:

Preservice teacher 3: *Especially with us being in fourth year, I think for when you come and evaluate us you can come more than once. But apart from that, because that's outside of the course, but in the course I think that you can maybe have us teach mini lessons in class, maybe in a group or individually or whatever. Just so that we can actually have that practice and become more confident in teaching Xhosa apart from just the one lesson we have during teaching prac. And maybe more aspects rather than just listening and speaking, maybe like a reading lessons or like a math lesson or something, just that we can become more diverse in our teaching skills in isiXhosa.*

Preservice teacher 1: *For assessments, what I thought was very, very cool, and obviously because of what we're doing, because we're doing teaching and teaching is literally all*

> *oral, I think it would have been cool just to focus a bit more on oral assessments and like you said, maybe assessing us giving a lesson in class or something like that rather than writing. I hate writing tests because I freak myself out and I learn more by practically applying it in an oral situation...*

This was an important aspect highlighted by preservice teachers as a lack in the isiXhosa education module. Thus, the ***amagama*** project worked well in the first iteration cycle because students had more opportunities to speak and work collaboratively with isiXhosa-speaking preservice teachers. Furthermore, this is highlighted in the recommendations section for future research, where collaboration between mother-tongue and non-mother tongue speakers needs to be realised in the B.Ed. program and where preservice teachers can be given more opportunities to work with each other.

When the preservice teachers answered the question around the isiXhosa education module, the focus group discussion started. Students were asked about their experiences in schools where they were placed and whether they would be willing to teach in linguistically diverse schools in future. I found that both of these sections had similar answers and themes to those covered in the first iteration cycle, and thus will not be presented and analysed in this chapter again as it would be redundant to do so.

8.5 CONCLUSION

In this chapter I have provided a discussion of the findings of the study in relation to the literature reviewed and the modified design principles as per the second iteration cycle. I have shown the importance of the DBR approach as a way to intersect theory and practice. In this chapter, I have further discussed the salient themes that emerged from the second iteration cycle, which was an attempt to answer the research questions of this study. I have reflected on the teaching and learning that occurred in the second iteration cycle as seen in Section 8.1 above. The chapter has revealed the usefulness and some of the shortcomings of the isiXhosa education module, through observations and focus group discussions. The chapter has also revealed that preservice teachers enjoyed teaching in linguistically diverse classrooms and integrating languages available in the classrooms for learners to comprehend better. The subsequent chapter will summarise the major conclusions of this DBR study, offer recommendations, indicate if the research question has been answered and present final principles and their implications.

CHAPTER 9
DISCUSSION OF THE FINDINGS

9.1 INTRODUCTION

In Chapter One, the phases of this design-based research were introduced. So far, three phases have been dealt with in the previous chapters. In this chapter, Phase Four will be completed by giving reflections on both the iteration cycles and the study in its entirety.

In the first phase of the study, the problem was identified. This was followed by a proposed intervention to answer the research question and sub-questions, through developing preliminary draft principles and consulting the preservice teachers and the practitioners. This process was outlined in Chapter One, Chapter Two and Chapter Three. The second phase commenced with a consultation of the relevant literature and the development of draft principles, which was outlined in Chapter Three. The third phase, comprising the two iteration cycles, followed this. Those encompassed the teaching and learning of isiXhosa education for communicative purposes as outlined in Chapter Five. In Chapter Six, Chapter Seven and Chapter Eight, the data was presented and the refined principles were outlined.

According to Reeves (2006), Phase Four of DBR can only be reached if all the other phases have been completed successfully and have yielded satisfying results to all those involved in the study. After two iterations in 2018 and 2019, it was seen that the testing and refining of the principles and research questions were answered and met satisfactorily as realised in the following sections of this chapter.

This DBR was done with certain goals and, as postulated by McKenney and Reeves (2012), those were firstly to design interventions that will assist in solving the identified problems and secondly to produce theoretical and practical understanding. Thus, it was necessary that the outcomes of this study looked at how to deliver usable guidelines which will assist other practitioners moving forward and to show the intersection between theory and practice (van den Berg, 2017; Wang & Hannafin, 2004). The tables presented below give a concise summary of what Phase Four of DBR attempts to achieve, which is to produce design principles which can enhance solutions for implementation (Herrington *et al.*, 2007, 2013). It is important to reiterate the research question and sub-questions at this point as these questions have been explored in this study and are discussed in the following sections. The question which underpinned the overall objective of this study was as follows:

- How is teacher education preparing student teachers to function in linguistically diverse classrooms?

The central question then was divided into the following sub-questions:

- How are student teachers who do not speak isiXhosa being prepared to teach in classrooms which include isiXhosa-speaking learners?
- What factors in the teaching and learning programme of isiXhosa in the B.Ed. at Stellenbosch University contribute to the success or otherwise of student teachers' ability to converse in isiXhosa?
- What curriculum design principles would contribute to better communicative competence in isiXhosa amongst student teachers?
- What teaching strategies promote better communicative competence in isiXhosa amongst student teachers?

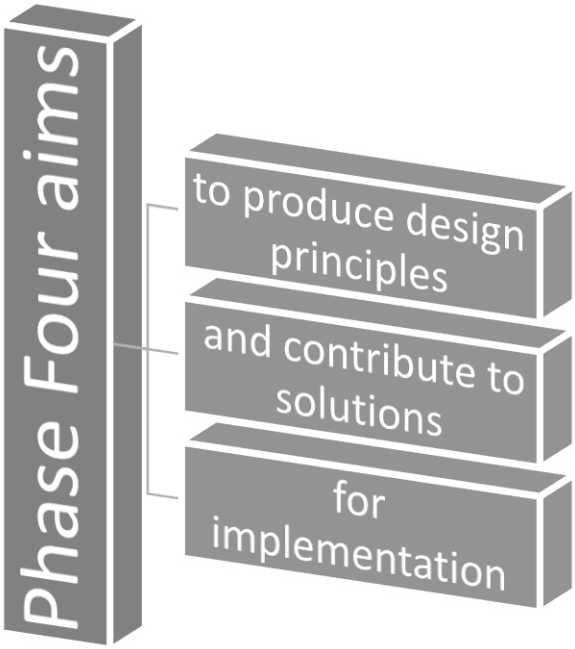


Figure 9.1 Phase Four summary adapted from Herrington *et al.* (2007, 2013).

9.2 REFLECTIONS ON DESIGN PRINCIPLES

As seen in the previous section, and presented in Figure 9.1, Herrington *et al.* (2007, 2013) argue that a strength of DBR is that it has the potential to produce significant outcomes in different forms such as:

- Design principles (scientific and theoretical understandings);
- Design artefacts/products (practical work done in iterations);
- Development of professionals (society and working with people in schools).

These three outcomes are explained further here.

Design principles as outcomes based on science: According to Herrington, Reeves and Oliver (2010: 180), DBR is a continuous journey of reworking and revisions because the draft principles are refined, revised, reorganised, combined, reduced and, where necessary, more and new principles are added as the study continues. In this way, a significant aspect or facet of DBR is to promote and advance theoretical and practical comprehension of the identified problem. This is then followed by the design artefact(s), as seen below.

Design artefact(s)/products as practical outcomes: The principles produced help to create design artefacts. The artefacts can be a new approach to teaching and learning or a module that will help solve the identified problem (Herrington *et al.*, 2007, 2010b). For example, in this study the isiXhosa education module was designed as an artefact that will help solve the problem identified among the B.Ed. Foundation Phase preservice teachers.

Development of professionals as a societal outcome: DBR is deemed to be a good approach because it bridges the gap between theory and practice, thus the development of preservice teachers' communicative competence and confidence in working in multilingual settings enables this societal outcome. This is an important benefit for the preservice teachers in the study, as highlighted by Herrington *et al.* (2007). The preservice teachers, in return, benefit the learners in schools where they conduct their Teaching Practice.

The following section will detail the outcomes of the study based on these three DBR standpoints, effectively answering the research questions and sub-questions of the study. It is important to note that there were overlaps in answering these questions. Furthermore, the other overlap was seen during Teaching Practice and in the isiXhosa education module when the preservice teachers interacted with isiXhosa speakers in authentic settings. The overlap is

necessary because as the principles inform the intervention, the design of the artefacts and the testing of the interventions, effectively all the phases of the DBR are realised in the design principles.

9.3 DESIGN PRINCIPLES AS OUTCOMES BASED ON SCIENCE

A cornerstone of DBR is to have design principles as the outcome of the study which must be usable to the community of practitioners in the same field. These design principles emanated from the answers to the research questions because they informed the entire study as shown in the tables below. In this section, I show how each principle or group of principles addressed the problems identified and how they each contributed to the literature. In addition, I consider the links between the literature and the data of the study.

Eleven design principles were initially developed in this study. Some of these principles were clustered together to make six broad principles as presented below. These design principles were connected to the series of outcomes based on the observations of the two iteration cycles done in this study.

9.3.1 Updated final design principles

According to Herrington *et al.* (2007), the design principles are continuously implemented and refined to inform the interventions. Once these design principles are successfully implemented, the last phase is to reflect on the iteration processes and how to use such designs for future development. The outcomes of this study embraced the updated design principles as presented below. Van den Berg (2017) argues that the design principles contribute significantly to the existing body of knowledge and give other practitioners a practical guide for the implementation of a similar intervention. Furthermore, identified difficult educational problems can be addressed using the same design principles, and this is where the study contributes scientifically.

The tables below depict the final updated design principles of this study, with guidance from the practitioners, preservice teachers and literature. These principles are presented in clusters where they achieve similar results. In return, these principles are a further guide to practitioners who are in the same field to implement and test in their learning situations. Significant in these tables is the discussion of the connections of the principles to communicative language teaching and sociocultural theory, which are the theoretical frameworks and literature that underpinned this study. The principles presented below were developed through a literature search, while some arose from the stakeholders, preservice teachers and myself.

Table 9.1 Principle 1

Original draft principle	Enable students to interact with isiXhosa learners.
Description	The idea in developing this principle was to ensure that the preservice teachers are in a better position to interact with isiXhosa learners when they are at Teaching Practice and for their future teaching careers. This principle answered the question of the Afrikaans and English preservice teachers who are not able to communicate in isiXhosa, even though they have been learning the language since their first year of university. The principle was developed in collaboration with the preservice teachers and was indicated as a need which had to be addressed by the collaborators in this study. It focused on allowing students to interact with their isiXhosa peers and creating tasks that would make students go out of their way to speak with isiXhosa speakers. Furthermore, the students had to use isiXhosa with the learners when they were on Teaching Practice.
How the principle informed the intervention	The students were presented with authentic contexts where they could speak isiXhosa with speakers of isiXhosa. As a lecturer, I facilitated and created ways for students to interact with learners in schools where they used isiXhosa as a language for meaning-making. This means that the preservice teachers allowed isiXhosa-speaking learners to use isiXhosa when learning in class. This particularly refers to moments when the preservice teachers together with the learners utilised isiXhosa to learn mathematics and life skills.
Outcomes of the intervention	The students' communicative competence was enhanced.
Revisions to the draft principle	There was no revision for this principle and it was implemented in both iteration cycles.
Motivation for the revision/retention of the draft principle	The motivation to keep this principle was to ensure that the preservice teachers continue to use isiXhosa to interact with isiXhosa learners.

Connections to communicative language teaching and sociocultural theory	This principle was suggested by the preservice teachers and supported by the facilitator as a necessary one. It supported sociocultural theory as a theory that was used for social learning in this study as postulated by Lantolf *et al*. (2015) and Lantolf (2000), where they view sociocultural theory as socially recognised in learning the language, meaning that for people to learn a language there has to be interaction. This principle therefore informed and linked to the theories used in this study, because the preservice teachers were immersed in the society and with isiXhosa speakers, thus working in a theoretically guided way and learning the language at the same time. Furthermore, the principle added to the values of communicative competence as it allowed the preservice teachers to use isiXhosa for communicative purposes through the interactions they had with learners in schools. The data presented in Chapter Seven and Chapter Eight highlight the episodes where preservice teachers interact with isiXhosa-speaking learners which enhanced their communicative competence in isiXhosa.

Table 9.2 Cluster of principles 1

Original draft principles	Equip students to work with multilingual learners in schools. Prepare students teachers for multilingual contexts/linguistically diverse classrooms. Increase students' linguistic abilities.
Description	This cluster of principles focused on the issue of multilingualism in South African schools as an imperative. Preservice teachers need to be prepared for the reality of South African classrooms, where the learners come from different backgrounds. The idea was to enable preservice teachers to recognise this reality and to function successfully when they are in these contexts. Different pedagogical strategies were used by preservice teachers in these linguistically diverse classrooms. As the Teaching Practice was part of the intervention, these principles informed the process of learning and teaching in authentic

	multilingual contexts. These principles formed an integral part of this entire study, through enabling learners and preservice teachers to work in linguistically diverse classrooms and do so collaboratively. Effectively, this was about enhancing multilingualism as a norm in South African classrooms, not a deficit.
How the principles informed the intervention	These three principles derive from the fact that multilingualism is a norm in the schooling system, and the preservice teachers should form part of legitimising isiXhosa in the classrooms by allowing isiXhosa-speaking learners to express themselves in their home language (Guzula, McKinney & Tyler, 2016). This means that in the schools where they did Teaching Practice, preservice teachers were supported by these principles to teach and function in multilingual settings. Translanguaging was allowed and utilised as a strategy for pedagogical purposes. The data presented in Chapter Seven and Chapter Eight show that when preservice teachers were placed in schools, they had to face the multilingual nature of South African classrooms and strategies such as code switching, translation and translanguaging were used. These principles focused on the following: Engage learners who are isiXhosa, English, Afrikaans and sometimes Shona speaking with the intention to encourage learning and teaching. Create conducive spaces for the learning and teaching of learners with different linguistic backgrounds. Allow the learners to express themselves without fear and to use their home languages when needs be.
Outcomes of the intervention	Students' confidence increased with regard to their communicative competences and teaching in multilingual classrooms. A pedagogical approach was developed to use language integration in classes to accommodate different languages present.
Revisions to the draft principles	There was no revision for this principle, and it was implemented in both iteration cycles.
Motivation for the revision/retention	The reason for keeping this principle was that it was found to be useful in enhancing the teaching and learning in multilingual

of the draft principle	classrooms. The preservice teachers were given a chance to experience South African multilingual classrooms and utilise the multilingual spaces supported by this principle.
Connections to communicative language teaching and sociocultural theory	In Chapter Three it was stated that the other major aspect of this study is to recognise multilingualism as a norm in South African classrooms and find pedagogical approaches to teach in such multilingual classrooms. Furthermore, the failure to recognise the potential of multilingual classrooms as resources has delayed the implementation of policies (Plüddemann, 2015). These principles have enabled the preservice teachers to function in multilingual spaces, which effectively implements the language policies. However, this comes with challenges and tensions because teaching and learning in multilingual classrooms has not been easy. As Ticheloven *et al.* (2019) have highlighted, pedagogical approaches such as translanguaging tend to be romanticised in glossy publications, but when it come to teaching and learning there is no easy way to do so. These principles added to the existing body of knowledge where translanguaging was used in some of the classes by preservice teachers and learners during observations, as has been indicated in Chapter Seven and Chapter Eight. The preservice teachers and learners moved between the two to three languages present in their classrooms, with the intention of making meaning of what was being taught. As early as the 1980s, Dugmore shed light on the need for South African people to communicate across the spectrum (meaning at least to acquire one African language). He argued that the speakers of the minority languages in the country at the time, who spoke the two official languages, English and Afrikaans, had a little or no need to learn the languages of the majority, 'as they believe there is inherently little to be gained from this' (Dugmore, 1991: 54). This study, guided by these principles, added to this call by continuing the implementation of translanguaging as a pedagogical strategy in linguistically diverse classrooms.

Table 9.3 Cluster of principles 2

Original draft principles	Provide preservice teachers with basic conversational, reading and writing abilities. Assist students to learn vocabulary and express themselves in the form of dialogues and other forms of oral expression.
Description	The preservice teachers had to be guided to practise isiXhosa for basic conversational, reading and writing abilities. These principles were designed to enhance the communicative competence of the preservice teachers in order to be able to have dialogues with isiXhosa-speaking people. Students must understand the language. They must be able to master the skills such as speaking and reading. Conversations with learners facilitated by the students with the language they have learnt will be important.
How the principles informed the intervention	These principles were used in the teaching and learning of isiXhosa, where preservice teachers developed an understanding of teaching language for communicative competences and the importance of language structure. The intervention was informed by these principles as they were utilised when the module was developed and when teaching and learning occurred during the two cycles of the study. In the isiXhosa module itself, the preservice teachers did exercises that enabled them to enhance their speaking. These included running dictations and orals about different themes. Furthermore, the running dictations required that the preservice teachers read, thus increasing their reading fluency. There were writing activities, where the preservice teachers were assessed on how to write and say descriptions either about themselves or certain items in the classroom.
Outcomes of the intervention	Students were able to integrate languages. Enabled students to develop skills of switching between languages. Teachers' confidence was boosted.
Revisions to the draft principles	The revision of these principles was not considered because they were appropriate for this study. Thus, they were successfully utilised in both iteration cycles.
Motivation for the revision/retention	The motivation to keep this principle was to ensure that the preservice teachers are constantly reminded of the importance of acquiring isiXhosa for basic communication, and that during the

of the draft principle	cycles of the study they are constantly practising their conversational skills.
Connections to communicative language teaching and sociocultural theory	These principles demonstrated a balance between the literature presented in Chapter Three and data generated in this study. The literature presented above argued that communicative competence needs to pay attention not only to the communicative competences of the language but also to the language structures and rules (Bagarić and Djigunović, 2007). Guided by these principles, the preservice teachers demonstrated that they had developed some basic conversational skills and grammar while learning isiXhosa. This is exactly what Canale and Swain's (Bagarić and Djigunović, 2007) model of teaching the language as presented in Chapter Three seeks to achieve. Thus, one can argue that the principles supported and added to the existing literature and theoretical underpinnings of sociocultural theory where the language is further learnt through immersion into the society. However, in the first iteration cycle of this study there was some evidence from the observations that the basic conversations and dialogues developed by the preservice teachers were to give learners instructions to sit down and keep quiet. Even though this skill is important, it was imperative that such basic conversation was not a means to an end but that preservice teachers had to go beyond this and use isiXhosa when teaching the content subjects. This connected to the idea of developing positive pedagogical approaches in linguistically diverse classrooms.

Table 9.4 Cluster of principles 3

Original draft principles	Create and increase motivation among the preservice teachers. Acquire language to boost motivation among students.
Description	According to Harrop (2012) and Kese (2012), when learning a language, motivation is important and enables learners of the language to learn faster. These principles helped to ensure that as a facilitator, I kept the preservice teachers motivated by indicating the importance of learning isiXhosa. The fact that the preservice teachers were all Foundation Phase trainees was a motivation enough to make them realise that learners who come to school for the first time might not be English or Afrikaans speakers and thus they had to be ready to speak to such learners in isiXhosa.
How the principles informed the intervention	These principles utilised the motivation of the preservice teachers to speak isiXhosa with isiXhosa-speaking students and learners. The activities were set up in such a way that students were constantly engaged in isiXhosa. The approach to teaching language was functional in the sense that the themes covered themes that students will come across in schools.
Outcomes of the intervention	The motivation to learn isiXhosa was increased. Motivation increased because the preservice teachers felt that they were engaged.
Revisions to the draft principles	The revisions were not done as these principles were suitable for both iteration cycles.
Motivation for the revision/retention of the draft principle	The motivation to keep this principle was based on the fact that preservice teachers had to be motivated and learn isiXhosa for a purpose.
Connections to communicative language teaching and sociocultural theory	In her work, Kese (2012) is very clear that in order for the students to better their communicative competences, there needs to be a motivation for them to do so, where they also reflect on how they learn. Furthermore, Content and Language Integrated Learning (CLIL) increases motivation to have better communicative competences as preservice teachers engage in different forms of learning. This principle supports this notion and in the study it was

	constantly used in the pedagogical approaches to the module. The preservice teachers' motivation and willingness to learn isiXhosa did not decrease and as shown in the focus group data presentation and discussions, preservice teachers alluded to the fact that the processes and ways of teaching employed in the isiXhosa modules for communicative competences motivated them to continue learning isiXhosa and to use it in their classrooms where they will commence with their teaching. Furthermore, some stated that since they have been part of the study, they are now willing to teach in linguistically diverse schools where there are isiXhosa-speaking learners.

Table 9.5 Cluster of principles 4

Original draft principles	Teach the language so that students can demonstrate a deep-seated respect for its culture. Lead to better intercultural awareness.
Description	South Africa is a multilingual and linguistically diverse country and thus the preservice teachers are to be made aware of the importance of the intercultural and multicultural nature of the country, as this will better prepare them for such realities. These principles foster this reality and make it apparent to the preservice teachers. This is where as a facilitator I had to realise that language and culture are intertwined. In teaching students the language, they grow respect for the culture and the people who speak the language.
How the principles informed the intervention	Some of the main benefits of multilingualism are intercultural and multicultural awareness. These principles were used to enable preservice teachers' awareness of different cultures and, in particular, isiXhosa culture. Mavela (2019) highlighted the importance of teaching students to appreciate and respect the culture of the language they are learning. The preservice teachers demonstrated this awareness and sensitivity when they engaged with the theme on communicating with parents and furthermore when they were at school during Teaching Practice. This was done by using appropriate greetings (physical and verbal) when communicating with learners,

	as well as accepting that Xhosa children do not look an adult in the face when they are interacting with them.
Outcomes of the intervention	The preservice teachers were able to move between cultures with understanding and appreciation. There was good cultural tolerance and understanding demonstrated.
Revisions to the draft principle	There were no revisions as the outcomes of the study satisfactorily reflected the value of the draft principle.
Motivation for the revision/retention of the draft principle	The motivation to keep this principle was based on the fact that preservice teachers will always work in schools where there are learners from different backgrounds and, effectively, vast differences among cultures.
Connections to communicative language teaching and sociocultural theory	It is believed that language and culture goes together and learning a language can effectively introduce one to the culture of the language being learnt and the people of such a language (Maseko & Kaschula, 2009). As a multilingual and multicultural country, South Africa needs to produce teachers who are culturally sensitive and aware. Furthermore, these principles add to the existing body of knowledge where learning and understanding a language includes some characteristics of culture (Cakir, 2006). In addition, through these principles, it was vital to encourage preservice teachers to communicate and discover some factors of cultural differences that may exist. This was because, as facilitator and influenced by the literature, I was aware that language is related to social and cultural values and language is seen 'to be a social and cultural phenomenon' (Cakir, 2006: 154). This is what these principles achieved in this study and allowed the preservice teachers to use their language skills and navigate and learn about isiXhosa culture while teaching in classes where there are isiXhosa-speaking learners.

Table 9.6 Principle 2

Final principle	Develop vocabulary for content learning (i.e. mathematics).
Description	The vocabulary for content teaching and learning was developed in the second iteration cycle. This was to enhance and achieve this principle and to address the difficulties faced by preservice teachers of not being able to use isiXhosa when teaching content subjects. This principle ensured and enabled preservice teachers to use isiXhosa for meaning-making and not only as a language to reprimand leaners. In the second iteration and during Teaching Practice, the preservice teachers demonstrated commendable skills when covering content subjects as presented in Chapter Eight. There was a need to assist preservice teachers to learn the content vocabulary, where they were assisted with mathematics and life skills vocabulary for the Foundation Phase.
How the principle informed the intervention	This principle was apparent in the second iteration as the preservice teachers' comments in the first iteration indicated that they needed to have vocabulary for content learning areas. Thus, this principle informed the teaching and learning of isiXhosa using the content subject vocabulary in the Foundation Phase. Furthermore, the results were realised during Teaching Practice as demonstrated in Chapter Eight. Preservice teachers were confident in teaching content subjects using isiXhosa where certain mathematics terminology was used.
Outcomes of the intervention	The language was used to assist learners to cover the content rather than just using commands and instructions in the classroom
Revisions to the draft principle	There were no revisions as the outcomes of the study satisfactorily reflected the value of the draft principle.
Motivation for the revision/retention of the draft principle	The motivation to develop and keep this principle was influenced by the first iteration cycle where the preservice teachers indicated that it was difficult for them to use isiXhosa when teaching content subjects such as mathematics and life skills.

Connections to communicative language teaching and sociocultural theory	The idea of a design-based approach is to develop design principles which will later contribute to literature and practice. The principles are developed from the ground up based on the needs of those involved in the study (in this case, preservice teachers, practitioners and the facilitator). This principle was therefore developed from the ground by stakeholders in this study. My role as a facilitator was to ensure that I activated and steered this principle to transcend the pedagogical challenges that might exist and to assist the preservice teachers when they go to schools. This principle is furthermore supported by Content and Language Integrated Learning (Harrop, 2012), because the preservice teachers had to integrate isiXhosa in their teaching. As argued above and in Chapter Three, CLIL boosts the teaching and learning of a content subject and also helps the language learning. This is why this principle is seen to have supported and added to the body of knowledge when it comes to communicative competence, and was undergirded by sociocultural theory.

In summary, the above section has presented the final principles which were updated based on the experiences and lessons gained while implementing the principles in practice. In each table, a cluster of final principles or a final principle is discussed. The outcomes of each of the principles are discussed, as well as how they informed the interventions in the study. Furthermore, in these tables the principles are briefly described to indicate how they fit into the study and why they were necessary. An important aspect is the discussion of the connections of the final principles to communicative competence in teaching and sociocultural theory, which undergirded this entire study. This is because these principles were embedded in all of the study's main purposes, which were the teaching and learning of isiXhosa, functioning in linguistically diverse classrooms and enabling Afrikaans and English preservice teachers to have communicative competence in isiXhosa.

Based on these principles discussed above, the following section will elaborate further on how the main question and sub-questions were answered in this study. Specifically, this section expands on the outcomes based on science and how they contribute to the existing literature.

9.3.2 Outcomes based on the research questions

The overarching theoretical framework of this project was sociocultural theory, which was chosen because sociocultural theory, as highlighted in Chapter Two, posits a framework for a study to be undertaken in social and cultural settings (Duff, 2007; Lantolf, 2000). Attached to sociocultural theory is mediation theory, which is also outlined in Chapter Two. Mediation theory argues that the structures occur in society where people develop through taking part in different cultural, linguistic and historically-formed settings such as the family, the workplace, social gatherings and institutional contexts like university or schools (to name a few) (Lantolf, *et al*. 2015; Mayaba, 2016, 2017). The data presented above attests to the fact that all or some forms of development need to occur in authentic spaces created by human beings. Thus, sociocultural theory acknowledges that higher mental processes are important and necessary, but it further positions the importance of human cognitive activity as developed through interaction within social and material environments (Lantolf *et al*., 2015).

To this end, and as seen in Figure 9.2 below, sociocultural theory was then combined with the components of communicative competence as one of the main areas of literature underpinning this study. In this section, I show how the main research question and sub-questions effectively contributed to the scientific outcomes of this work and linked with the theoretical framework and perspectives from the literature.

The arrows as presented in Figure 9.2 demonstrate that the aspects of communicative competence cannot be viewed in isolation from each other as these aspects relate to and coexist in the teaching and learning of the language. Therefore, there was no component viewed as more important than the others. Furthermore, these competences relate to the overarching theoretical framework employed in this study and enhance the theoretical understanding of language teaching for communicative purposes and to function in linguistically diverse classrooms. In Chapter Two, it is shown that sociocultural theory is viewed under three models, as postulated by Grant *et al.* (2007) and these models enable the link between SCT and the communicative competences, as illustrated in Figure 9.2. The first block in the diagram shows that SCT views language as both functional and structural. Secondly, when language is acquired, there is a need to accentuate social interaction between speakers of the language and those learning the language. Thirdly, local context and situated knowledge are considered crucial to learning in general and language acquisition in particular. These three aspects work hand-in-hand with the communicative competences and thus sociocultural theory is combined with the communicative competences.

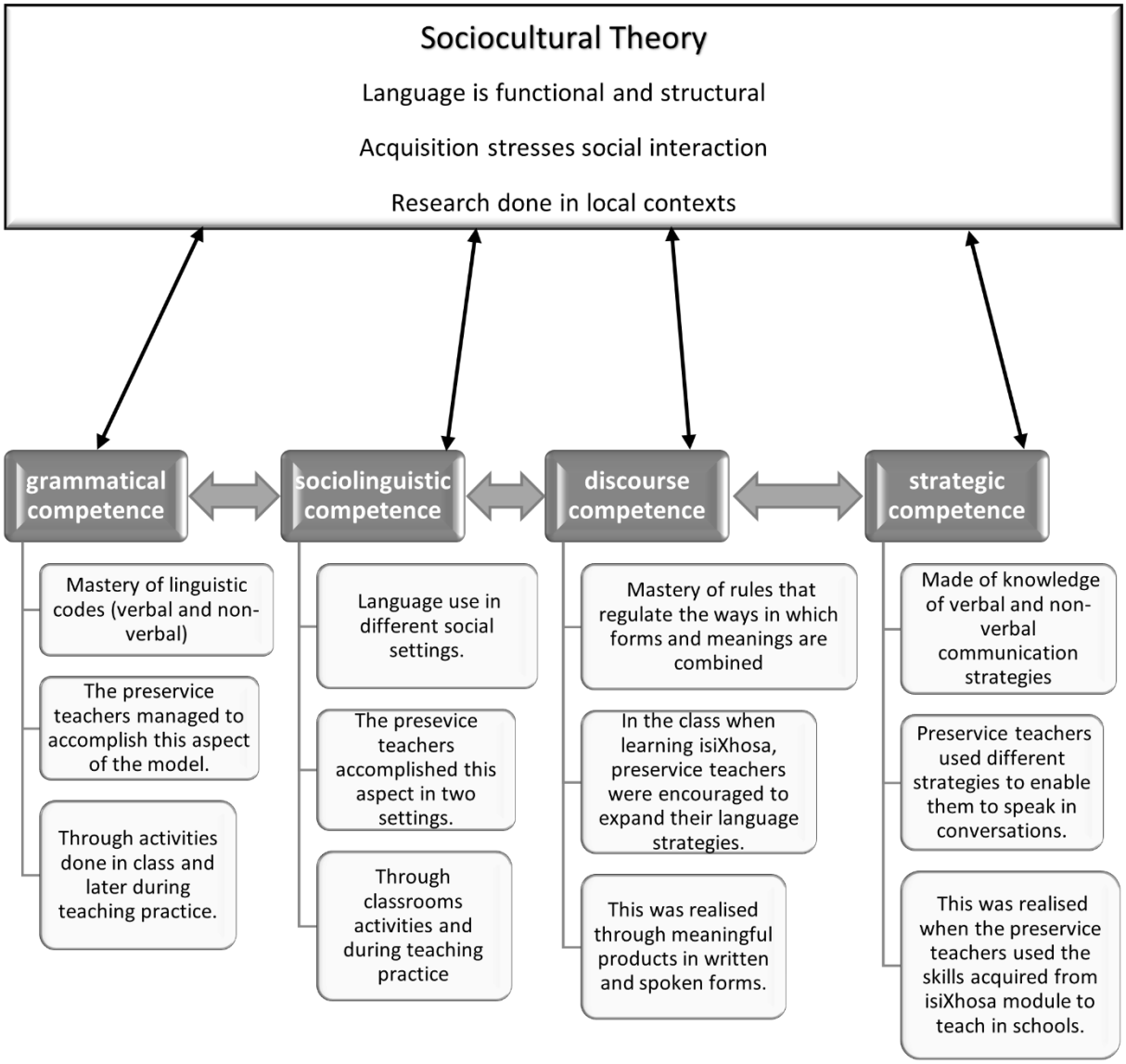


Figure 9.2 Canale and Swain's model expanded based on data and interventions.

Furthermore, these strategies for communicative competence resonate with the literature perspectives outlined in Chapter Three. According to Bagarić and Djigunović (2007), communicative competence is to be seen under the influence of Canale and Swain's work on knowledge aspects of communicative competence, where those learning a language are to acquire knowledge about language and certain aspects of using such a language. In this, Canale and Swain introduced the model of communicative competence which I presented in a diagram with two layers in Chapter Three. To expand on this, I added third and fourth layers as the outcomes based on the interventions employed in this study in Figure 9.2 above. In these layers I support and add to the model of communicative competence as presented by Bagarić and Djigunović (2007) and explained in the next paragraph.

As presented in Figure 9.2 above, sociocultural theory is an overarching theoretical framework and relates well to the communicative competences used in this study. The models highlighted above have enabled the theoretical framework and communicative competence to be utilised collaboratively in this study. Looking more closely at this model, one can see that firstly there is **grammatical competence**, where the preservice teachers were allowed to use the knowledge and skills of grammar for comprehending and articulating meaningful conversations. Secondly, there is **sociolinguistic competence**, where the preservice teachers worked in social settings and where isiXhosa was a predominant language. This was a component that allowed the learners of the language (preservice teachers) to work in authentic settings. It was also interesting to note that once the language learners (preservice teachers) were in truly authentic settings, there were difficulties such as fluency in the language and comprehension when authentic speakers of the language spoke. This means that as much as social settings are good for the students to learn a language, this can also be daunting and pose difficulties for the students. A further component is **discourse competence**, where preservice teachers were guided to produce meaningful units of written and spoken texts. For example, as seen in Chapter Seven and Chapter Eight, during Teaching Practice the preservice teachers used the material they produced during Teaching Practice to teach. This came out clearly when the preservice teachers used cohesive and coherent devices of the language in a meaningful way, and these were highlighted to the learners during Teaching Practice. The final component is **strategic competence**, where preservice teachers used strategies such as guessing, repetition, and so on, to compensate the conversation, which enhanced their communicative skills.

The preservice teachers further learnt and realised that there is a need to add isiXhosa as a language for communicative purposes to be used in multilingual classrooms. This enabled them to be fully prepared and to function in linguistically diverse classrooms.

As mentioned in the preceding chapters, the preservice teachers were registered for an isiXhosa education module where they learnt isiXhosa for communicative purposes, guided by sociocultural theory. The module contained scenarios where preservice teachers dealt with isiXhosa-speaking learners and assisted the learners through speaking isiXhosa. The lesson learnt during this process was that there is a need for more Foundation Phase teachers who are linguistically and culturally aware of children who come from the Xhosa culture in the lower phases. Most importantly, Foundation Phase teachers need to be able to approach teaching in linguistically diverse classrooms. This resonates with the arguments advanced by Green *et al.* (2012) who highlight the issue of too few African-language-speaking Foundation Phase teachers. This has resulted in having more Afrikaans- and English-speaking teachers who are

the majority teaching in the Foundation Phase. Thus one of the questions of this study about preparing non-isiXhosa-speaking preservice teachers was answered.

Further examples which relate to the scientific underpinnings of the study and to answering the question on preparing non-isiXhosa-speaking preservice teachers were realised. This was done through pairing non-isiXhosa-speaking students with isiXhosa speakers and creating spaces for the students to have conversations. These conversations enhanced preservice teachers' communicative competences and they were able to have grammatically accurate conversations with learners during Teaching Practice as outlined and presented in Chapter Seven and Chapter Eight. This further aligned with the sentiments of communicative competence teaching outlined in Chapter Three and as further explained below.

The isiXhosa-speaking assistants assigned to a group of non-isiXhosa-speaking preservice teachers to guide and assist in the journey of learning isiXhosa were helpful in assisting the students to fulfil the communicative competence of isiXhosa. Furthermore, it can be argued that a language is learnt better and faster when learners of such a language are paired with the speakers of the language. Thus, the study shares the sentiments of Mayaba (2016, 2017) and Savignon, 2006, 2018) in terms of the principle of language acquisition where those who are learning a language need to be exposed to authentic speakers of the language being learnt. As outlined in Chapter Three, the social context can be a classroom or a society where there are speakers of the language. The preservice teachers were in these social contexts, which are areas where isiXhosa is predominant in the community and the classrooms.

From this approach, one can deduce that working in pairs or creating collaborations between students is crucial for the teaching and learning of a language. This is more successful when it is guided by a facilitator.

The following paragraphs outline additional strategies employed in this isiXhosa module in order to realise the communicative competences of the preservice teachers and highlight the link between the literature and findings of the study.

While learning isiXhosa in the module, the preservice teachers were encouraged to do a lot of repetition of day-to-day language use, such as *ndicela undinike incwadi* … please give me a book, *masifunde sonke* … let us read together, *vula/vala ifesitile, ucango* … open/close a window, door. Additionally, the students were introduced to different songs, as mentioned in Chapter Five. The songs and verses in isiXhosa were also part of strategies that increased the communicative competences of the preservice teachers.

There was also the use of dialogues as strategies for communicative competences. The students role-played scenarios that could happen at school such as an accident on the playground, conversations with disruptive learners, and asking and answering questions on different themes and topics.

All these strategies focused on listening and speaking, which are the integral pedagogical strategies to encourage and promote communicative competences in isiXhosa. The preservice teachers further demonstrated that they learnt these strategies during the module as they applied these strategies in the schools where they were placed.

9.4 DESIGN ARTEFACT(S) AS PRACTICAL OUTCOMES

One of the practical outcomes of this study was to develop the isiXhosa education module to equip non-isiXhosa-speaking preservice teachers with basic communicative skills in isiXhosa. The outline of this module can be seen in **Appendix 2** and **Appendix 3**.

Below, I present what was covered in the isiXhosa module before sending preservice teachers to schools.

The content and pedagogy of the module were informed by the design principles previously discussed and adapted as the findings of the research became available. The isiXhosa module was taught over a period of 14 weeks, which is two terms, including the assessments. The module outcomes were presented and broken down for each theme covered to enable the preservice teachers to cover the work. Only 12 weeks for teaching are presented below, taking into account the public holidays and unexpected interruptions. The themes took two to three weeks depending on how long and complex they were. Table 9.7 below depicts the different weeks and the work covered in those weeks. Furthermore, the module presents the teaching and learning strategies and the assessment methods used in the module. The module can thus be viewed as an artefact, which came about as a result of the intervention and the study among Foundation Phase preservice teachers.

IsiXhosa Module Outcomes

At the end of the module the preservice teachers were expected to:

- Be able to use basic isiXhosa as a communicative language;
- Be able to show performance in different language functions efficiently;
- Use different strategies to understand isiXhosa basic communicative grammar
- Utilise isiXhosa grammar to develop their communicative competence.

Table 9.7 IsiXhosa module outline

Iiveki/Weeks	**Izihloko/Themes**	**Amqhinga okufundisa/Teaching strategies**	**Uvavanyo/assessments**
Iveki/Week 1 & 2	Khawundixelele ngawe	Role plays, dialogues, singing	SunLearn self-assessment, summative assessment
Iveki/Week 3 & 4	Esikolweni	Role plays, Dialogues, singing	SunLearn self-assessment, summative assessment
Iveki/Week 5 & 6	Msichaze	Storytelling, verses	SunLearn self-assessment, summative assessment
Iveki/Week 7 (end of Term 1)	Sijonga emva	Revision	SunLearn self-assessment, formative assessment
Iveki/Week 1&2 (Term 2)	Iimvakalelo	Storytelling, descriptive (through dialogues)	Self-assessment
Iveki/Week 3& 4	Igumbi lokufundela	Text based, storytelling and singing	SunLearn self-assessment, formative assessment
Iveki/Week 5	Semester revision and exams	All themes were assessed	Formative assessment (audios, dialogues and role plays)

9.5 PROFESSIONAL DEVELOPMENT OF PRESERVICE TEACHERS AS A SOCIETAL OUTCOME

‘In our own keynote talks, we often challenge participants to think of one research result that has made a difference in their educational practice’ (Anderson & Shattuck, 2012: 18).

The above quote by Anderson and Shattuck (2012) challenges research that does not provide practical input into the society. I argue that educational research that impacts society is imperative as it keeps the wheels of education going.

One of the most important purposes of this study was to ensure that the preservice teachers were able to function in linguistically diverse classrooms. Practitioners and preservice teachers (participants) in the field of language teaching, in particular isiXhosa, were consulted and the proposed design principles discussed with them. In this way, the discussions that formed part of this study impacted on society in that there was scope for the sharing of ideas from key stakeholders in the field. The final principles and outcomes of the study will hopefully further such impact through the subsequent presentation and publication of this study.

As graduates, these preservice teachers will be pivotal in helping to address what has been presented as a problem (multilingual society) and yet need to be realised as a resource by educationists and researchers. Their ability to work with learners who are multilingual will contribute to implementation of IIAL (DBE, 2014) and the education fraternity at large. Furthermore, these preservice teachers will be in a good position to also challenge anglonormative ideologies (McKinney, 2017) which have been perennial in the South African schooling system, in particular in ex-Model C schools. I expect that this approach will continue to be implemented among the B.Ed. programme preservice teachers. Furthermore, it will be shared widely with practitioners in similar fields to enhance the teaching and learning of isiXhosa and further offer preservice teachers the skills and tools to navigate multilingual classrooms. According to Herrington and Reeves (2011), Phase Four of DBR needs to go beyond reflection, but dissemination and publication of the results to the broader educational community guided by theory and practice and, I would add, guided by policy implementation, research and practice.

Effectively, acquiring such skills will enable future teachers to function in linguistically diverse schools, where isiXhosa is a language spoken in the classrooms. Furthermore, learning isiXhosa fulfils the requirements of the National Qualifications Framework Act (67/2008): Revised Policy on the Minimum Requirements for Teacher Education ualifications (MRTEQ) (DHET, 2015) which expects preservice teachers to have basic communicative knowledge of a previously marginalised language. Additionally, this would contribute to the Incremental Introduction of African Languages policy (DBE, 2014) which promotes multilingualism in South African schools. The acquisition of isiXhosa by the preservice teachers was considered integral to this study for the above-mentioned reasons and thus this section endeavoured to further contribute answers to the questions of the study.

9.6 CONCLUSION

In this chapter I have provided a discussion of the findings of this study in relation to the perspectives from the literature, the design principles developed for this study, and the pedagogical approaches employed in the isiXhosa education module. In particular, I have completed and shown the value of Phase Four of this DBR study. In this chapter, I have discussed the three main outcomes of this study and how they answered the main question and sub-questions of the research. I have discussed the design principles as outcomes based on science, design artefact(s) as practical outcomes and the professional development of preservice teachers as a societal outcome. In the following chapter, I give a summary of the entire study

and recommendations for future research. I also outline some limitations as experienced in this study.

CHAPTER 10
CONCLUSION

10.1 INTRODUCTION

In this final chapter, I summarise this study which was aimed to equip preservice teachers to function in linguistically diverse classrooms in the Western Cape province of South Africa. The main focus of this study was to improve pedagogical approaches to isiXhosa education and to develop design principles for the teaching and learning of isiXhosa to be shared among practitioners.

10.2 RECAPPING THE FOUR PHASES OF THE RESEARCH

This was a design-based research study which documented various stages of intervention to the identified problem. The inability to use isiXhosa for communicative purposes among preservice teachers at Stellenbosch University was investigated and interventions explored. The stages of the study are described below.

IsiXhosa communication and language acquisition lecturers (practitioners) from different universities, preservice teachers and the existing literature were consulted in the first and second phases of this study. The consultation with the preservice teachers was done through a questionnaire and the findings are presented in Chapter Six. There was a clear need to enhance the teaching and learning of isiXhosa among the preservice teachers in the B.Ed. program in order to enable them to function in linguistically diverse classrooms. This viewpoint was also shared by practitioners in the conversations I had with them. The literature pointed to the fact that for preservice teachers to have isiXhosa communicative competence, they needed to be in authentic environments and interact with isiXhosa-speaking learners and other preservice teachers who speak isiXhosa. Authenticity was viewed as an integral part of DBR and the design principles.

It was clear from the replies to the questionnaire, conversations with practitioners and literature search that preservice teachers had to develop their communicative abilities in order to work with isiXhosa-speaking learners and use isiXhosa in teaching and learning in multilingual classrooms. This was done through proper pedagogical approaches in the teaching and learning of isiXhosa communicative competence in the B.Ed. programme.

Phase Two commenced where proposed solutions to teach the isiXhosa education module to the preservice teachers were created. This is realised in Chapter Three where perspectives of

literature as well as the draft design principles which informed the approach to the study are outlined. This means that the solutions to the problem were proposed.

Furthermore, in Phase Two, I outlined the philosophies and paradigms underpinning the study, as presented in Chapter Four. In this phase, research methodologies and the importance of DBR as a research design was justified.

In the third phase of this DBR study, iterative cycles of testing and refining the draft principles commenced. The entire first iteration cycle occurred in 2018, and the results were evaluated to inform the second iteration cycle which took place in 2019. Qualitative data was gathered and analyses from all these iteration processes and data are presented in Chapter Six, Chapter Seven and Chapter Eight.

The fourth phase of this DBR study discusses the findings in Chapter Nine. This final chapter will pick up on this discussion and present implications, contribution to the field, recommendations for future studies and use of design principles, and limitations.

10.3 IMPLICATIONS OF THE RESEARCH

In this study I found that it is possible to teach isiXhosa for communicative purposes among the B.Ed. preservice teachers. Secondly, isiXhosa can be legitimised in the classrooms where it is viewed as a pariah language, in particular in the ex-Model C schools as well as in former 'coloured schools'. Thirdly, Foundation Phase Afrikaans- and English-speaking preservice teachers can use isiXhosa for the purposes of meaning making when teaching in their classrooms. Furthermore, it is possible to allow speakers of other languages other than isiXhosa, as well as isiXhosa-speaking learners themselves, to see isiXhosa as a language of value and knowledge creation. These findings have implications for policy implementation, the teaching of isiXhosa to Foundation Phase preservice teachers and for a living multilingual education in South Africa.

10.3.1 Implications for policy implementation and practice

The findings of this study have implications for two policies, namely MRTEQ (DHET, 2015) and the IIAL (DBE, 2014). Both of these policies promulgate multilingualism as a norm in South African. If the aspirations of MRTEQ are achieved in teacher education, that will trickle down to achieving the aspirations of IIAL, if schools (ex-Model C schools in particular) and basic education at large are willing to implement this policy. Furthermore, these policies will be crystallised through proper and successful teaching of isiXhosa to both speakers and non-

speakers of isiXhosa so that they can legitimise the language in their teaching environments. The following section will delve into the implications of teaching isiXhosa to preservice teachers.

10.3.2 Implications for the teaching of isiXhosa to preservice teachers

In Chapter Five, it was shown that teaching and learning of isiXhosa communicative competence can be achieved if preservice teachers are committed and want to speak the language. This was based on the needs raised by the preservice teachers in the questionnaire, as presented and analysed in Chapter Six, where they alluded to the fact that all the skills must be taught, but communicative competence must be the focus of the module. Thus, it was found that teacher education can improve the communicative abilities of preservice teachers and enable them to function in linguistically diverse classrooms. Learning isiXhosa in authentic settings and practising it as much as possible was shown to be an effective way of making preservice teachers use their abilities to speak isiXhosa for basic communicative purposes. It was also clear that learning and communicative skills develop further if the learners (preservice teachers) take the initiative and learn outside classroom, where there are authentic speakers and in authentic settings. This approach could be used more effectively to support preservice teachers who will be learning isiXhosa for communicative purposes. Additionally, the preservice teachers who participated in the study will be better positioned to have communicative competences and work with isiXhosa-speaking learners in their classrooms. This will further enhance multilingualism in South Africa, as outlined as one of the implications in the following section. Furthermore, it will accelerate the realisation of MRTEQ (DHET, 2015) specifically Sections 8.1 and 8.2 read together to emphasise multilingualism which will promote a multicultural society. Furthermore, preservice teachers with English or Afrikaans as a language of learning and teaching (LoLT) should have an African language as language of conversation competence (LoCC).

10.3.3 Implications for multilingualism in South Africa

In this study it was argued that teaching and learning can embrace multilingualism when there are no negative attitudes clouding the teachers standing in front of a diverse classroom. Three main categories were extrapolated during Teaching Practice which pointed to the effectiveness of teaching in linguistically diverse classrooms, when teachers and schools embrace the ideology of multilingualism. In Chapter Six, Chapter Seven and Chapter Eight, there is empirical evidence that points to the fact that the preservice teachers were able to use isiXhosa communicative skills in their classrooms when they were teaching. Furthermore, strategies such

as language integration, where there was translation, translanguaging and code-switching, were used effectively, recognising the multilingual resources brought by learners to the classroom. Even where isiXhosa learners were the majority in these classrooms, preservice teachers further recognised that there were also Afrikaans-, English- and sometime Shona-speaking learners in the classrooms and diversified their teaching to accommodate all the languages in the classes. Emulating the strategies used in the isiXhosa education module was one of the pedagogical approaches used by preservice teachers, especially bridging the gap between languages and content. This was realised more in the second iteration cycle where they utilised isiXhosa mathematics terminology in their teaching.

The observations further demonstrated that if the English and Afrikaans Foundation Phase teachers started allowing different languages in classrooms, as seen above, that will start dismantling the anglonormative ideologies seen in many ex-Model C schools. Additionally, multilingual resources will be seen and legitimised as resources rather than as a deficit, where learners are told not to speak certain languages in the classrooms. This study provided an example of multilingualism as a resource and alleviated some fears from the preservice teachers about teaching in these multilingual settings. The impact of DBR is that iteration cycles allow a researcher to see if the interventions are working through testing and refining, thus contributing to the field of language acquisition as presented below.

10.4 RECOMMENDATIONS FOR FUTURE RESEARCH

The following list of recommendations can be taken up for future research.

It is recommended for the future that preservice teachers are immersed in communities that speak isiXhosa in order for them to learn the language faster and truly in authentic contexts. This is currently not the case because the university timetabling for language acquisition does not give enough time for the preservice teachers to practise and learn isiXhosa. Empirical evidence in this study indicated that preservice teachers used the skills from the isiXhosa module and developed phrases to assist them during Teaching Practice and to fit into the environments where they taught. These environments were very authentic and preservice teachers had to be attentive, and listen and understand isiXhosa as it was spoken all around them. The recommendation is that it will be useful for the Foundation Phase preservice teachers to be placed in schools where isiXhosa is a predominant language (Mayaba, 2016) so that they can learn the language in real time in authentic contexts.

A re-evaluation of the isiXhosa education curriculum to enable preservice teachers to be competent speakers of isiXhosa for communicative purposes at the end of four years is required. As much as the empirical evidence points to positive results, it is challenging in a practical sense to equip English and Afrikaans preservice teachers to teach isiXhosa in schools, which they have only learnt for four years. The isiXhosa education course, which is supposed to be preparing Afrikaans and English speakers to teach isiXhosa over the period of four years, is not sufficient, especially if the preservice teachers did not learn isiXhosa in school. If anything, it is potentially a door to make isiXhosa mediocre rather than develop it. Thus, preparing students to use isiXhosa for communicative purposes and supporting Foundation Phase learners will be a good way to start.

The empirical evidence further highlighted the issue of isiXhosa mother-tongue learners who are not able to speak isiXhosa in the classroom or do not know certain simple words such as numbers and colours. This suggests a need to further investigate family language policies and language ideologies within families and in South Africa. This can give a broader perspective on the perceptions of modern-day parents and families in terms of languages they seek to use in their homes.

A supplementary conversation with the preservice teachers in the school about the multilingual nature of the classroom indicated that the schools were about to introduce isiXhosa in 2019 and 2020. This was interesting as it was stated that isiXhosa will be taught by teachers who have not learnt the language at school or university, and now have been offered training over two weekends by the Western Cape Education Department (WCED) to prepare them to teach isiXhosa. I found this interesting considering that the preservice teachers who have been studying isiXhosa for four years were still struggling to have basic conversations in isiXhosa. Thus it is recommended that there be further investigation into the success of this approach of non-speakers of isiXhosa teaching isiXhosa to learners. Furthermore, consultations with the WCED are worth considering as this approach has the potential to stagnate isiXhosa as a language in the Western Cape Province. A research project can be considered to study and observe this approach, where collaboration between universities and basic education can be beneficial and isiXhosa-speaking teachers can be considered to drive this initiative.

From my side, as a lecturer in the field, this research will progress as I continue to collaborate with the practitioners and professional education community presenting the findings of this study. This subsection on the recommendations of design principles elaborates on this point.

10.4.1 Recommendations of design principles

The design principles produced in this study, as outlined in Chapter Nine, were modified and implemented effectively in each iteration cycle. These principles enabled the effective teaching of the isiXhosa education module, where students' communicative competences developed. Furthermore, the design principles achieved tremendous results in enabling preservice teachers to be aware of linguistically diverse classrooms and sensitively approach learning and teaching in a collaborative manner. These principles will be used to guide the teaching and learning of isiXhosa among preservice teachers from the first to the fourth year of the B.Ed. degree. These principles will be reviewed and modified continuously to better the teaching and learning of isiXhosa as a communicative language.

10.5 LESSONS LEARNT FROM THE PROJECT

This study afforded me a range of lessons, some of which are to be taken forward. The following are the points that I can draw from this DBR study as lessons learnt.

The study presented opportunities for innovation, in that the modules were built focusing on some aspects of technology. Furthermore, the preservice teachers also demonstrated innovation in their Teaching Practice where they could find different pedagogical approaches.

There were new teaching and learning methods developed and learnt in the study. As a facilitator, I had to work hard to find different teaching approaches which will be utilised and make an impact. These methods were also based on the theoretical framework and literature and presented in Chapter Three and Chapter Four respectively.

Furthermore, the study allowed me to develop educational material (i.e. a module) that matters and was useful to the preservice teachers. The module was one of the ways to solve the identified problem where students were given themes to cover. This was also a success as the students alluded to it in the focus group discussions.

The study afforded me an opportunity to conduct research that makes an impact on society. The preservice teachers had to embark on Teaching Practice and they will carry the knowledge for many years to come. I have learnt that policy, research and practice can work successfully if done properly.

I had an opportunity to further understand practical learning as I had to observe preservice teachers during Teaching Practice. This lesson was motivated by design-based studies where

the students are to be placed in authentic settings, which assists the researchers to understand the research and practice.

According to Admiraal *et al.* (2011), the nature of a researcher as a collaborator forms an integral part of the design-based study. I have learnt to work collaboratively with students and practitioners in the same field. Such collaborations can only enhance the work I have started.

10.6 LIMITATIONS AND CHALLENGES

As this was a DBR study, the data had to be gathered over a period of two years through two iteration cycles. The module was developed, and then refined through these two iteration cycles (Design-Based Research Collective, 2003; Wang & Hannafin, 2005). Working with preservice teachers, both non-mother-tongue and mother-tongue speakers, forming collaborations and encouraging peer working environments led to challenges and limitations in the study. The collaboration with practitioners was also a further challenge to me as a researcher as it was not always easy to meet and discuss my research with them.

Some of the preservice teachers in this study were placed in schools where there are no isiXhosa-speaking learners and at times where the language of teaching and learning was monolingual, either English or Afrikaans. It was complex and challenging to negotiate with the teaching and learning office (at the university) to at least place the preservice teachers in limited linguistically diverse schools. This was a limitation as not all the preservice teachers who collaborated in the study could be observed.

In certain linguistically diverse schools where preservice teachers were placed, there was a ‘policy’ of not allowing isiXhosa-speaking learners to speak isiXhosa in the classrooms. These were some of the schools with a majority of isiXhosa learners in the classrooms, but isiXhosa was not allowed in the school. This posed major limitations to the study since I had to negotiate access to the schools in order to observe the preservice teachers teaching isiXhosa. Thus, the observations were tailor-made rather than being authentic for the preservice teachers. It suffices to argue that this was against the objectives of this study and thus it was a major limitation.

Despite calls for the incremental introduction of African languages to be implemented, some of the schools seem rather reluctant to implement the policy and introduce isiXhosa. In 2018 and 2019, four years since the policy was published, some schools still do not have isiXhosa despite having a majority of isiXhosa learners. This was a limitation in this study in that the language was not used in the schools even for basic communicative purposes.

10.7 CONCLUSION

In this study each phase was connected to the subsequent phase in an integrated approach. The collaborations between myself, practitioners, preservice teachers and the schools was a novel achievement of this study. Furthermore, it has been clear that continuous evaluation, refining and working in a module to address the needs of contemporary learning is vital.

This chapter has focused on Phase Four in DBR, where the implications of the study are outlined. It has presented implications, contribution to the field, recommendations for future studies and use of design principles, and limitations. In this chapter it was also important to present the lessons I have learnt on this journey as outlined above. In this study, the voices from different stakeholders are presented, in particular those of the preservice teachers. This DBR approach can be applied to education faculties to address persisting educational problems and inability to merge policy, research and practice in the promotion of a multilingual society.

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APPENDICES

APPENDIX 1

UNIVERSITEIT•STELLENBOSCH•UNIVERSITY
jou kennisvennoot • your knowledge partner

STELLENBOSCH UNIVERSITY

PRE-COURSE EVALUATION 384 & 484

Pre-Course evaluation 384 & 484

Please give your expectations of the module. Nceda unike okulindeleyo kule Modyuli

Ngubani igama lakho?

_____

Uyasithetha isiXhosa?

_____

Minaphi iminyaka yakho?

_____

How would you rate your level of isiXhosa competence?

Mark only one oval.

- Excellent
- Very good
- Good
- Poor
- Very poor

What do you want to learn from isiXhosa module?

_____
_____
_____
_____
_____

Which skills of isiXhosa do you want to develop?

_____
_____
_____

_____
_____

Mark only one oval.

- Speaking
- Writing
- reading
- listening
- All of the above

How do you plan to use the skills gained from the module?

_____
_____
_____
_____
_____

How will the skills benefit you and your profession?

_____
_____
_____
_____
_____

What do you hope to do differently when you complete the course?

_____
_____
_____
_____
_____

APPENDIX 2

Abafundi baza kuthetha isiXhosa ekupheleni kwale Modyuli.

INKQUBO YABAFUNDI UNYAKA WESINE 2018

IsiXhosa education: 384

IsiXhosa ulwimi lwesibini

Xeketwana, AS, Mnr [asx@sun.ac.za]

Molweni bafundi,

Ndiyanamnkela kunyaka wesine, wokugqibela. Ndiyakholwa ukuba siza konwaba apha sonke, kwaye sifunde ngakumbi. Kulo nyaka kufuneka sikhumbule ukuba, ukuphumelela kwethu kuxhomekeke ekusebenzeni kwethu. Ukuba siyasebenza ngokuzimisela kwaye senza yonke imisebenzi yethu siza kuphumelela. Lo ngunyaka wokugqibela kulindeleke ukuba wonke unfundi akwazi ukuthetha isiXhosa kwaye akwazi ukusifundisa kakuhle.

Ndiyathemba ukuba siza kuphathana kakuhle, sihloniphane, sisebenze nzima

Enkosi ☺

Simthembile Xeketwana

Contents

Isigama sesiXhosa

isiXhosa	isiNgesi
Wamkelekile (sg) Namkelekile (pl)	
Molo (sg) Molweni (pl)	
Unjani? (sg) Ninjani? (pl)	
Ndiphilile enkosi, unjani wena? (sg) Ndiphilile enkosi, ninjani nina? (pl)	
Kudala sagqibelana 'Mehlw' amadala Ingc' inde	
Ngubani igama lakho?	
Igama lam ngu ...	
Uvela phi? (sg) Usuka phi? (sg) Nivela phi? (pl) Nisuka phi? (pl)	
Ndivela e ... Ndisuka e ...	
Ndiyavuya ukukwazi (sg) Ndiyavuya ukunazi (pl)	
Molo (sg) Molweni (pl)	
Molo (sg) Molweni (pl)	
Molo (sg) Molweni (pl)	
Ulale kakuhle (sg) Nilale kakuhle (pl)	
Hamba kakuhle - sg Sala kakuhle - sg Hambani kakuhle - pl Salani kakuhle - pl	
Ube nethamsanqa! (pl) Nibe nethamsanqa! (pl)	
Impilo!	
Ube nemini emnandi (sg) Nibe nemini emnandi (pl)	
Ukonwabele ukutya kwakho (sg) Nikonwabele ukutya kwenu (pl)	
'Ndlelantle Ube nohambo oluhle (sg) Nibe nohambo oluhle (pl)	
Ndiyaqonda	
Andiqondi	
Ewe	
Hayi	
Mhlawumbi	

Andazi	
Nceda uthethe ngokucothisa	
Ndicela uphinde (sg) Khawuphinde utsho (sg)	
Ndicela uyibhale phantsi (sg) Ndicela niyibhale phantsi (pl)	
Uyakwazi ukuthetha isiXhosa? (sg) Niyakwazi ukuthetha isiXhosa? (pl)	
Ewe, kancinci	
Uyakwazi ukuthetha isiNgesi? (sg) Niyakwazi ukuthetha isiNgesi? (pl)	
Uthini xa ufuna ukuthi ... ngesiXhosa? Yintoni ... ngesiXhosa?	
Uxolo! Ndixolele!	
Ndixolele	
Yimalini le nto? Ibiza malini le nto?	
Uxolo Ndicela uxolo Ndiyaxolisa	
Ndiyacela Nceda	
Ndiyabulela Enkosi	
Wamkelekile (sg) Namkelekile (pl)	
Liphi igumbi langasese?	
Eli nene liza kubhatala yonke into	
Eli nenekazi liza kubhatala yonke into	
Ungathanda ukudanisa nam?	
Ndiyakuthanda	
Uphile kwamsinyane	
Ndiyeke!	
Nceda!	
Umlilo!	
Yima!	
Biza amapolisa!	
Ndikunqwenelela iKrisimesi emnandi nonyaka omtsha ozele amathamsanqa (sg) Ndininqwenelela iKrisimesi emnandi nonyaka omtsha ozele amathamsanqa (pl)	
Wonwabele usuku lwakho lokuzalwa Ube nosuku lokuzalwa olumnandi 'Mini emnandi kuwe	
Ulwimi olunye alwanelanga tu	
Inqwelo etshitshiliza phezu kwamanzi izele ziipalanga	
Ukucengceleza	

Amaxesha okudibana

Amaxesha	Mvulo	Lesibini	Lesithathu	Lesine	Lesihlanu
08:00					
09:00		**Xhosa 384** *GG Cillié 2051*			
10:00				**C**	
11:00					
12:00			**"Xhosa 384 GG Cillié_2052"**		
13:00					
14:00					
15:00					
16:00					

Okuza kwenzeka neengcombolo zemodyuli

QUALIFICATION: BEd (Foundation Phase)

DEPARTMENT: ISebe loQeqesho ngoQulunqo-ziFundo (Curriculum Studies)

FACULTY: ICandelo lezeMfundo (Faculty of Education)

- **UMHLOHLI/ LECTURE**

MNU. SIMTHEMBILE XEKETWANA

I-OFISI: 2002, Umgangatho Wesibini (Room 2002, 2nd floor)

Telephone: 0218083935

Email: asx@sun.ac.za

Amaxesha okubonana nomhlohli: Please refer to my time-table to see whether I am available for any enquiries.

Internal Moderator: Ms P Kese

1. Ikota yokuqala (Term 1)

2. Iveki yokuqala neyesibini (03/Feb – 10/Feb)

Khawundixelele ngawe

Iziphumo:

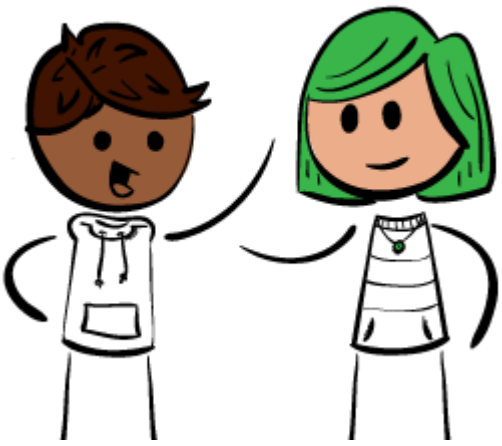
- Umfundi kulindeleka ukuba akwazi ukuzazisa kubantwana abancinane, nakubantu abadala
- Akwazi ukubuza imibuzo ngemvelaphi yabanye abantu
- Akwazi ukuncokoka, engajonganga ncwadini
- Akwazi ukuthetha ngezinto azithandayo nangazithandiyo

Molweni
Namhlanje ndiza kunixelela ngam. Igama lam ngu… ifani yam ngu… ndineminyaka eyi-21. Ndihlala eStellenbosch. Ndifundela ukuba ngutitshala kwiDyunivesithi yaseStellenbosch. Ngoku ndifunda kunyaka wesine, wokugqibela. Ndiqeqeshelwa ukufundisa amabakala asezantsi.

Imvelaphi yam
Ndazalelwa eCofimvaba, eKomani, eStellenbosch, ngo1997. Singabantwana abathathu ekhaya, ubhuti wam omdala kunam, kunye nosisi wam omncinane kunam. Sihlala nabazali bethu umama notata.

Izinto endizithandayo
Ndithanda ukufunda iincwadi. Ndithanda ukudlala imidlalo, efana nentenetya, ukuqubha, ukubaleka, ukunyawuza, nombhoxo. Ndithanda ukupheka nokutya ukutya okumnandi. Ndithanda ukufundela abantwana amabali.Ndithanda ukucula okanye ndimamele umculo.

UMia uncokola noNwabisa
UMia ufumana iinkcukacha
Ubuza uNwabisa ngosapho lwake
Izinto azithandayo
Izinto azonwabelayo



[Iprofayile/iinkcukacha]

M: Mia

N: Nwabisa

M: Namhlanje, ndiza kuthetha noNwabisa, ndimbuze imibuzo.

Ndifuna ukumazi ngcono.

M: Molo sisi, kunjani?

N: Molo Mia, ndiphelile. Unjani wena?

M: Hayi, ndiphelil' enkosi. Enkosi ngokuvuma ukuncokola nam, nangexesha lakho

N: Hayi, kulungile sisi.

M: Ngubani igama lakho?

N: Igama lam nguNwabisa.

M: Ngubani ifani yakho?

N: Ifani yam nguMbewu.

M: Uneminyaka emingaphi?

N: Ndineminyaka elishumi elinesibini.

M: Wazalelwa phi?

N: Ndazalelwa eKhayelitsha.

M: Ningabantawana abangaphi kokwenu?

N: Singabantwana abathathu ekhaya.

M: Ungumntwana wesingaphi wena?

N: Ndingumtwana wokuqala ekhaya.

M: Uhlala phi?

N: Ndihlala eKhayelitsha.

M: Uhlala nabani?

N: Ndihala nabazali bam kunye nabantwana basekhaya ababini.

M: Ufunda phi?

N: Ndifunda kwi-Dyunivesithi yaseStellenbosch.

M: Ufunda eziphi izifundo?

N: Ndifunda izifundo zobuNtlalontle.

M: Ndiyakuva, Nwabisa, khawundixelele ngemidlalo oyithandayo?

N: Ndithanda ibhola, iqakamba kunye nomnyazi

M: Khawundixelele ngawe?

N: Mna ndingumntu othanda ukufunda iincwadi kwaye ndiyakuthanda
nokuhlala nabahlobo bam ngexesha lam. Ndithanda ukubaleka nokuzingcina ndisempilweni

M: Khawundixelele ngabazali bakho?

N: Umama wam yititshalakazi, utata wam usebenzela enye
Ikampani eBonteheuwel.

M: Uthanda ukwenza ntoni ngexesha lakho?

N: Ndithanda ukuhlala nabahlobo bam ngexesha lam siye elwandle
sizonwabise.

M: Uzonwabisa ngantoni?

N: Ndizonwabisa ngokuhlala nabahlobo bam, siye elwandle. Ndiyakuthanda ukuzonwabisa.

M: Enkosi kakhulu ngexesha lakho, Nwabisa. ubenemini emnandi.

N: Enkosi kakhulu nakuwe Mia, nawe ubenemini emnandi.

3. Iveki yesithathu neyesine (17/Feb – 24/Feb)

Esikolweni

Iziphumo:

- Umfundi kulindeleke ukuba akhulise ulwazi lwakhe ngakumbi
- Akwazi ukufunda ngemiba eyenzeka sikolweni
- Akwazi ukuncokola, engajonganga ncwadini
- Akwazi ukubuza iinkcukacha zabafundi esikolweni
- Akwazi ukucela uncendo phanzi kweemeko zonxunguphalo (ingozi)
- Akwazi ukucengceleza isicatshulwa engasijonganga

Isicatshulwa

Igama lam nguThemba. Iminyaka yam mithandathu. Ndifunda ibakala lokuqala, eKhayamnandi Primary. Ndihlala ekhaya nabazali bam, umama notata. Ndithanda izifundo zobugcisa, izibalo kunye nesingesi.

Ndinabahlobo ababini uLwazi noLunga. Siyafunda nabahlobo bam xa silinde utitshala. ULwazi uthatha izifundo zembali.

Ndidlala imidlalo eminzinzi esikolweni. Ndidlala umbhoxo, iqakamba nesoka. Ootitshala bayasincedisa xa sidlala. Umqeqeshi wesoka uyakhwaza ebaleni lokudlala. Siyaphumelela xa sidlala nezinye izikolo.

Ndiyasithanda isikolo sam.

Imibuzo

1. Ngubani lo ubalisa ibali?
2. Mingaphi iminyaka yakhe?
3. Ufunda phi?
4. Wenza ntoni nabahlobo bakhe?
5. Uthanda ntoni uLwazi?
6. Wenza ntoni umqeqeshi wesoko?
7. Benza ntoni ootitshala esikolweni?

Utitshala uncokola nomfundi

Bancokola ngezinto abazenza esikolweni

Utitshala ubuza umfundi ngemidlalo yakhe nangezifundo zakhe

Utitshala ubuza iinkcukacha zomfundi

T: Utitshala

M: Umfundi

T: Molo nkosazana, unjani namhlanje?

M: Molo titshalakazi, ndiphilile enkosi unjani wena?

T: Nam ndiphilile enkosi. Wamnkelekile apha esikolweni. Ndicela uhlale phantsi.

M: Enkosi titshalakazi, nam niyavuya ukufunda apha.

T: Nkosazana, ngubani igama nefani yakho?

M: Igama lam nguSinazo. Ifani yam nguMtshixa.

T: Unegama elimnandi!

M: Enkosi kakhulu titshalakazi. Wena ungutitshalakazi bani?

T: NdinguTitshalakazi Van Zijl. Uhlala phi Sinazo?

M: Ndihlala eKhayamandi.

T: Uhlala nabani eKhayamandi?

M: Ndihlala nabazali bam. Noobhuti bam ababini.

T: Uthanda eziphi izifundo?

M: Ndithanda izibalo kunye nezifundo zembali.

T: Khawundixelele ngemidlalo oyithandayo.

M: Ndithanda ukubaleka kunye nentenetya.

T: Enkosi kakhulu Sinazo. Ndiyathemba ukuba uza konwabela ukufunda apha kwesi sikolo sethu.

M: Enkosi kakhulu titshalakazi Van Zijl. Ndiyathemba ukuba ndiza konwaba.

T: Hamba kakuhle Sinazo.

M: Sala kakuhle titshalakazi.

4. Iveki yesihlanu neyesithandathu (02/Matshi – 09/Matshi)

Imisebenzi echazayo

Umsebenzi – mamela uze uthelekise ibali nemifanekiso

Ndivuka kusasa. Ndilungise ibhedi yam. Ndivase, ndinxibe. Ndisakugqiba ukunxibe ndenze isidlo sakusasa nditye. Ndiqokelele iincwadi zam ndithatha imoto ndiye esikolweni.

Ingozi eiskolweni

Amagama oza kuwadinga xa kukho ingozi ezikolweni

isiXhosa	**isiNgesi**
khawulezisa wenzakele? Kubuhlungu phi? Khawuze kunceda/Nceda! Biza ugqirha Uncedo lokuqala Zola	

Namhlanje kwehle ingozi esikolweni sam.
Abafundi bebedlala ibhola ekhatywayo phandle. USipho ebebaleka waze wawa. UTitshalakazi ukhawulezile wabiza aboncedo lokuqala. Bafikile bakhawulezisa bajonga uSipho. Umncedi ubuzile, “kubuhlungu phi Sipho?” USipho waphundula, “kubuhlungu apha emqolo, nasemlenzeni”.
USipho uthathiwe wasiwa esibhedlele. Umqhubi wemoto yezigulana wathi, “zola Sipho siza kunceda”.
UTitshalakazi usixelele ukuba uSipho uza kuphila. UGqirha uza kumnceda.

Imibuzo

Xela izinto ekufuneka zenziwe ngutitshala xa kukho ingxaki (ingozi) esikolweni.

Wena mfundi ungenza njani xa kukho ingozi esikolweni?

5. Iveki yesixhenxe (16/Matshi)

Kujongwa ngemva

Kule veki siza kujonga wonke umsebenzi owenziwe ngabafundi. Kuza kubakho uvavanyo, apho abafundi baza kuvavanywa ngokuthetha, ukubhala, ukumamela kunye nokufunda.

2. Ikota yesibini (Term 2)

Ngoku abafundi bayakwazi ukuthetha, kwaye bafumene izikhono kwikota yokuqala. Kwezi veki zilandelayo baza kufunda ukuthetha ngakumbi baze babekwe kwiimeko apho baza kuthetha nabantu abathetha isiXhosa.

6. Iveki yokuqala neyesibini (30/Matshi – 06/April)

Imvakalelo

Iziphumo:

Emva kweli candelo abafundi kulindeleke ukuba bakwazi kukwazi:

1. Ukuxela iindlela ezahlukeneyo abaziva ngazo (ukuxela okulungileyo nokungalunganga)
2. Bakwazi ukubuza abafundi esikolweni baze banike iingcebiso
3. Bakwazi ukuncokola nabanye abantu ngeemvakalelo zabo nezabafundi babo

Izolo utitshalakazi Van Vuuren ungene eklasini yethu. Ufike abafundi bedlala bengajonganga iincwadi zabo. Utitshalakazi ukhathazeke kakhulu kuba abafundi abafuni ukusebenza. Xa engena uthethe nabafundi wathi; le nto niyenzayo indidanisile kuba nina anifundi iincwadi zenu. Ndidanile kakhulu. Into endidanisayo nendikhathazayo kukuba ndifuna nonke niphumelele.

Imibuzo

Kutheni utitshalakazi ekhathazekile?

Ucinga ukuba abafundi badanile?

Wena ungenza ntoni xa abafundi bengxola eklasini?

UNoluthando uncokola noLuyanda bancokola ngezinto ezibenze baziva kamnandi ngeholide nezibenze baziva benomsindo.

N: Molo Luyanda mhlobo wam, unjani?

L: Ewè, molo Noluthando. Ndiphilile enkosi, wena unjani?

N: Nam ndiphilile enkosi, akukho nto konke. Uyonwabele iholide yakho?

L: Ewe ndiyonwabele kakhulu, siye eMpumalanga nabazali bam nosisi wam. Bekumnandi kakhulu.

N: Ndiyavuya ukuba ezo ndaba. Zindenza ndonwabe kakhulu.

L: Nam ndonwabe kakhulu mhlobo wam. Wena wenze ntoni nisapho lwakho?

N: Thina khange siye ndawo. Utata wacela abancedisi benqwelomoya babhalise amatikiti okuhamba kodwa abayenza lo nto. Utata wanomsindo kakhulu, nathi sanomsindo. Sahlala ekhaya iholide yonke.

L: Kowu! Ndilusizi ukuva ezo ndaba kwaye nam ziyandikhathaza.

N: Hayi ungakhathazeki mhlobo wam siza kuhamba ngeholide yobusika.

L: Zamndandi ezi ndaba! Zindenza ndibenemincili.

N: Nam ndinemincili kuba siza kuba neholide. Ngoku masiye eklasini, singakhathazi utitshalakazi.

L: Ewe masihambe mhlobo wam!

Bayahamba bonwabile, banemincili kwaye bayavuya kuba izikolo zivuliwe.

7. Iveki yesithathu neyesine (13/April - 27/April)

Igumbi lokufundela

Iziphumo:

Emva kweli candelo abafundi kulindeleke ukuba bakwazi kukwazi:

1. Bakwazi ukuxela/chaza izixhobo eziseklasini
2. Bakwazi ukubuza abafundi imibuzo ngezinto ezisetyenziswa kumagumbi okufundela

Iklasi yam inazo zonke izixhobo zokufunda. Kukho ibhodi ekubhalwa kuyo xa sifunda. Kukho iidesika esibhalela phezu kwazo. Kukho izitulo zethu zokuhlala. Utitshalakazi yena uhlala etafileni enkulu, nasesitulweni sakhe.

Xa siya esikolweni siphatha iincwadi zethu zokubhala nezokufunda. Xa utitshalakazi esinika umsebenzi sisebenzisa iincwadi zethu. Sinazo iipenilothi, kunye neepeni zokubhala. Iklasi yethu inemifanekiso eludongeni le mifanekiso incedisana notitshala xa sifunda kuba izizixhobo zokufundisa. Xa utitshalalazi ebuza imibuzo sijonga eludongeni.

8. Abafundi bajonge emva kumsebenzi osowenziwe (revision) 04 – 11 Meyi

Umsebenzi:

Kukho ntoni eklasini?

Umfundi uza kuzoba umfanekiso weklasi okanye awufumane emnatheni, aze nawo eklasini. Uza kusixelela ukuba kukho ntoni eklasini? Izixhobo eziseklasini zimnceda ngantoni.

Qaphela: Iveki ezimbini esiseleyo ziza kusetyenziswa ukubuyela kuwo wonke umsebenzi owenziweyo. Emva koko kuza kujongwa umsebenzi novavanyo

9. Ulwazi olubalulekileyo (important information)

IMPORTANT: STUDENTS MUST FAMILIARISE THEMSELVES THOROUGHLY WITH THE RULES AND PROCEDURES SPECIFIED BELOW AND MAKE SURE THAT THEY ADHERE TO THESE RULES AND PROCEDURES AT ALL TIMES

1. CLASS ATTENDANCE / KLASBYWONING

1.1 Students must consistently attend the lecturing periods indicated above

1.2 The attendance of all lectures is essential to be successful and speak isiXhosa better and fluently. The language learning of isiXhosa that takes place in class, and information about tests and assignments cannot be done outside of class, even if only one class is missed. The only acceptable excuse for missing a lecture is illness, for which a medical certificate or certificate from a psychologist/psychiatrist is submitted to the lecturer.

Since the lecturer in class makes many announcements and instructions as regards tests and assignments, students who fail to fulfil their obligations in this regard, providing ignorance as an excuse, will not be given extensions for submissions of assignments or writing of tests.

1.3 The class is the best place to put questions to the lecturer about any aspect of the course contents. Students are expected to prepare and revise daily the work covered in class and if they need clarification or further explanation of any aspect of the course content, tests or the administrative procedures concerning assignments and/or tests, the class is the right place to pose these questions to the lecturer. Students, who wish to put a question to the lecturer individually, can do so 5-10 minutes before the lecture starts, or immediately after the lecture has ended.

1.4 Consultation times of lecturers: Students who need to discuss a matter with the lecturer individually outside class times can do so during the consultation hours indicated on their office doors and ONLY during these hours, please make an appointment by email

2. WRITING OF CLASS AND SEMESTER TESTS

2.1 ALL CLASS ASSESSMENTS AND SEMESTER TESTS MUST BE WRITTEN (OR SPOKEN) ON THE SCHEDULED TIMES IN ORDER TO QUALIFY FOR COMPLETING THE COURSE. The dates and times of these tests are specified in the Semester programme/Module framework.

2.2 Students who have a direct clash with a semester test (that is write another subject test/examination on exactly the same day and time as isiXhosa, must report such a clash to Mr Xeketwana at least 2 weeks prior to the date of the test, in which case they will be permitted to write the supplementary test. Full details concerning this other subject (name of subject, department, and lecturer) must be provided so that I can follow it up for verification.

2.3 Xhosa 384 is a continuous evaluation module that is all marks obtained in class

3. SUBMISSION, HANDING OUT AND COLLECTING OF ASSIGNMENTS AND TESTS

3.1 The semester programme specifies the dates on which written assignments must be submitted (handed in). All assignments must be handed in on the day specified either outside my office door in a box, BEFORE/BY 16:00 on the particular day. NO LATE ASSIGNMENTS WILL BE ACCEPTED without a medical certificate, or certificate from a psychologist/psychiatrist, handed in within 5 days after the expiry date of the illness specified on the certificate, in which case the

assignment must be submitted within 10 days after the date of expiry of the illness/ill-being specified on the certificate.

3.2 All assignments must be typed. The student's name, student number, module and name of lecturer (Mr Xeketwana) must be written clearly on the cover page of the assignment. Students must always keep a (photo) copy of their typed assignment.

3.3 Marked work can be collected outside my office, as announced in class by the lecturer.

IMPORTANT: THE PERFORMANCE IN ALL ASSESSMENT OPPORTUNITIES (I.E. ALL CLASS TESTS, SEMESTER TESTS, AND WRITTEN/ORAL ASSIGNMENTS) IS OBLIGATORY FOR QUALIFYING TO COMPLETE THE COURSE AND OBTAIN A FINAL MARK.

5. CHECKING OF AND ENQUIRIES ABOUT TEST AND ASSIGNMENT MARKS

- Any enquiry/query about test or assignment marks must be made directly to the lecturer within one week after the handing out date of the test/assignment and announced on SUNLEARN (Students with missing marks will not be granted permission to write the (final) semester test.).

Students are responsible to regularly check their marks as received on SUNLEARN. Any query or enquiry about inaccuracies/omissions must be discussed with Mr Xeketwana within 10 days after the marks have been put up.

10. Iincwadi ezisetyenzisiweyo

Nal' ibali http://nalibali.org/

Hudson, K. 2010. Xhosa Fundis language courses and learning materials: course 1 handbook: essential social Xhosa

Stewart, J. 1982. Xhosa phrase book. Lovedale: Lovedale Press.

APPENDIX 3

Abafundi baza kuthetha isiXhosa ekupheleni kwale Modyuli.

INKQUBO YABAFUNDI UNYAKA WESINE 2019

IsiXhosa education: 484
IsiXhosa ulwimi lwesibini

Xeketwana, AS, Mnr [asx@sun.ac.za]

Molweni bafundi,

Ndiyanamnkela kunyaka wesine, wokugqibela. Ndiyakholwa ukuba siza konwaba apha sonke, kwaye sifunde ngakumbi. Kulo nyaka kufuneka sikhumbule ukuba, ukuphumelela kwethu kuxhomekeke ekusebenzeni kwethu. Ukuba siyasebenza ngokuzimisela kwaye senza yonke imisebenzi yethu siza kuphumelela. Lo ngunyaka wokugqibela kulindeleke ukuba wonke unfundi akwazi ukuthetha isiXhosa kwaye akwazi ukusifundisa kakuhle.

Ndiyathemba ukuba siza kuphathana kakuhle, sihloniphane, sisebenze nzima

Enkosi ☺

Simthembile Xeketwana

Amaxesha okudibana

Iintsuku	**Amaxesha**		
Mvulo			Bonke abafundi kufuneka babekhona
Lwesibini	**isiXhosa 484** GG Cillié_2052	11:00-11:50	
Lwesithathu	Ixesha lokuzifundela		
Lwesine	**isiXhosa 484** *GG Cillié_2052*	12:00-12:50	
Lwesihlanu	**isiXhosa 484** *GG Cillié_2042*	10:00-10:50	

OKUZA KWENZEKA NENGCOMBOLO ZEMODYULI

QUALIFICATION: BEd (Foundation Phase)

DEPARTMENT: ISebe loQeqesho ngoQulunqo-ziFundo (Curriculum Studies)

FACULTY: ICandelo lezeMfundo (Faculty of Education)

- **UMHLOHLI/ LECTURE**

MNU. MK

I-OFISI: 2002, Umgangatho Wesibini (Room 2002, 2nd floor)

Telephone: 0218083935

Email: asx@sun.ac.za

Amaxesha okubonana nomhlohli: Nceda ujonge amaxesha ngasentla/Please refer to my time-table to see whether I am available for any enquiries.

Internal Moderator: Ms P Kese

IVEKI YOKUQALA NEYESIBINI (03/FEB – 10/FEB)

Iziphumo:

- Umfundi makakwazi ukunika okuza kwenzeka
- Makacebise abafundi bakhe ngomsebenzi xa benemibuzo
- Makakwazi ukuphendula ngako konke okwenzeka kwigumbi lokufunda

Molweni bafundi:

Namhlanje siza kufunda izakhono zobomi.
Khuphani iincwadi neepeni ezibhegini zenu.
Siza kufunda ibali elifutshane.

Umbalo: Mamela uze uzalise izivakalisi
Molweni, namnkelekile kwesi sifundo sanamhlanje.

Namhlanje siza kufunda izibalo. Kufuneka sikwazi ukudibanisa amanani. Kufeneka sikwazi ukuthabatha amanani.

Imibuzo

1. Guqulela lo mbalo esiNgesini

_____
_____
_____
_____
_____
_____

2. Kwenzeka ntoni kulo mbalo?

   _____

3. Ukweliphi ixesha lo mbhalo?

   _____

IVEKI YESIBINI UKUYA KWEYESINE

Ngoku abafundi bayakwazi ukuthetha, kwaye bafumene izikhono kwiminyaka emithathu edlulileyo. Kwezi veki zilandelayo baza kufunda ukuthetha ngakumbi baze babekwe kwiimeko apho baza kuthetha nabantu abathetha isiXhosa.

Iveki yesibini, yesithathu, yesine (10/17/24– Feb 2020)

Uvakalelo

Iziphumo:

Emva kweli candelo abafundi kulindeleke ukuba bakwazi:

Ixesha elidlulileyo

1. Ukuxela iindlela ezahlukeneyo abaziva ngazo (ukuxela okulungileyo nokungalunganga)
2. Bakwazi ukubuza abafundi esikolweni baze banike iingcebiso
3. Bakwazi ukuncokola nabanye abantu ngeemvakalelo zabo nezabafundi babo

Izolo utitshalakazi Van Vuuren ungen**e** eklasini yethu. Ufik**e** abafundi **be**dlala **be**ngajonganga iincwadi zabo. Utitshalakazi ukhathazek**e** kakhulu kuba abafundi abafuni ukusebenza. Xa engena uthet**he** nabafundi wathi; “le nto niyenzayo indidanisile kuba nina anifundi iincwadi zenu. Ndidanile kakhulu. Into endidanisayo nendikhathazayo yile yokungasebenzi”.
Abafundi baxolis**e** kutitshalakazi. Utitshalakazi wabafundisa umsebenzi omtsha. Ubafundis**e** ngamaxesha ezenzi. Ixesha elidlulileyo.

Imibuzo

Kutheni utitshalakazi ekhathazekile?

Ucinga ukuba abafundi badanile?

Wenza ungenza ntoni xa abafundi bengxola eklasini?

Umsebenzi

Bhala uhlobo ozive ngalo kwiveki ephelileyo xa ubufika umhlobo wakho ethathe ukutya kwakho kwisikhenkcisi. Mxelele ukuba uzive njani kwaye zintoni ongazithandanga. Kufuneka ubhale ngohlobo olonwabisayo kwaye olulula (15).

Qaphela/NOTE – Akukho mntu omakakuncede ukwenza lo msebenzi okanye omakakubhalele.

Umsebenzi obhaliweyo uza kungeniswa eklasini kwaye umfundi uza kusibalisela ukuba kwenzeke ntoni.

Umfundi kufuneka akwazi ukubhala kwaye akwazi nokuthetha ngoko kwezekileyo kwixesha elidlulileyo.

Iveki yesine

UNoluthando uncokola noLuyanda bancokola ngezinto ezibenze baziva kamnandi ngeholide nezibenze baziva benomsindo.

N: Molo Luyanda mhlobo wam, unjani?

L: Ewè, molo Noluthando. Ndiphilile enkosi, wena unjani?

N: Nam ndiphilile enkosi, akukho nto konke. Uyonwabele iholide yakho?

L: Ewe ndiyonwabele kakhulu, siye eMpumalanga nabazali bam nosisi wam. Bekumnandi kakhulu.

N: Ndiyavuya ukuba ezo ndaba. Zindenza ndonwabe kakhulu.

L: Nam ndonwabe kakhulu mhlobo wam. Wena wenze ntoni nisapho lwakho?

N: Thina khange siye ndawo. Utata wacela abancedisi benqwelomoya babhalise amatikiti okuhamba kodwa abayenza lo nto. Utata wanomsindo kakhulu, nathi sanomsindo. Sahlala ekhaya iholide yonke.

L: Kowu! Ndilusizi ukuva ezo ndaba kwaye nam ziyandikhathaza.

N: Hayi ungakhathazeki mhlobo wam siza kuhamba ngeholide yobusika.

L: Zamndandi ezi ndaba! Zindenza ndibenemincili.

N: Nam ndinemincili kuba siza kuba neholide. Ngoku masiye eklasini, singakhathazi utitshalakazi.

L: Ewe masihambe mhlobo wam!

Bayahamba bonwabile, banemincili kwaye bayavuya kuba izikolo zivuliwe.

Umsebeni

1. **Jonga zonke izenzi ezingentla. Zibhale phantsi uze uxele ukuba zikweliphi ixesha.**

   Umzekelo: **Ndiphilile –** ukwixesha langoku.

2. **Usebenzisa awakho amagama, yenza intetho uncokole namhlobo wakho uzixele ukuba uziva njani.**

Iveki yesihlanu neyesithandathu (02/Matshi – 09/Matshi)

Igumbi lokufundela

Igumbi lokufundela

Iziphumo:

Emva kweli candelo abafundi kulindeleke ukuba bakwazi:

1. ukuxela/chaza izixhobo eziseklasini
2. ukubuza abafundi imibuzo ngezinto ezisetyenziswa kumagumbi okufundela

Iklasi yam inazo zonke izixhobo zokufunda. Kukho ibhodi ekubhalwa kuyo xa sifunda. Kukho iidesika esibhalela phezu kwazo. Kukho izitulo zethu zokuhlala. Utitshalakazi yena uhlala etafileni enkulu, nasesitulweni sakhe.

Xa siya esikolweni siphatha iincwadi zethu zokubhala nezokufunda. Xa utitshalakazi esinika umsebenzi sisebenzisa iincwadi zethu. Sinazo iipenilothi, kunye neepeni zokubhala. Iklasi yethu inemifanekiso eludongeni le mifanekiso incedisana notitshala xa sifunda kuba inezixhobo zokufundisa.

Umsebenzi:

Kukho ntoni eklasini?

Umfundi uza kuzoba umfanekiso weklasi okanye awufumane emnatheni, aze nawo eklasini.

- Uza kusixelela ukuba kukho ntoni eklasini?
- Izixhobo eziseklasini zimnceda njani?

Utisthalakazi/utitshala uyalela abafundi athi:

Khani – khawu

1. Hlalani phantsi
2. Mamelani
3. Khuphani iincwadi zenu
4. Thathani iincwadi neepenilothi zenu
5. Hlalani ezitulweni zenu
6. Hlalani ezidesikeni zenu
7. Vulani iifesitile
8. Phumani phandle
9. Hambini niyokudlala
10. Ngenani eklasini
11. Sebenzani bafundi
12. Namhlanje siza kubhala uvavanyo
13. Namhlanje siza kufunda izikhono zobomi
14. Ngomso siza kufunda izibalo

Igama lam nguZandile. Ifani yam nguMatha. Ndineminyaka emithandathu.
Namhlanje ndiya esikolweni. Utitshalakazi Summers uza kusifundisa iziBalo. Ndiyazithanda kakhulu iziBalo. Izolo sifunde izakhono zoBomi.
Esikoweni sam ndidlala nabahlobo bam ngamanye amaxesha. Ndiyakuthanda kakhulu ukuchitha ixesha nabahlobo.

Isifundo

16/03/2020

Ndingutitshalakazi wamabakala aphantsi. Namhlanje Ndiza kuchaza igumbi lam.

Ndinegumbi elihle nelikhulu elilungule ukufundisa abantwana. Igumbi lam lineedesika kunye nezitulo ezimdaka nezintsundu ngebala. Eli gumbi likumgangatho wesibini kwaye lipeyintwe mhlophe.

Lo ngumzekelo womnye utitshalakazi

Ngoku cinga ngelakho igumbi okanye igumbi olifunayo. Sibhalele usichazele ukuba sigumbi elinjani.

Imizekelo

Attributive adjective concord examples will be as follows:

Ndinamehlo amahle – I have eyes **that** are beautiful

Lo mntwana unamehlo amahle – This child has eyes **that** are beautiful

In these examples we see that, adjectives are used as **have/has**

Descriptive concords of adjectives

Amehlo am mahle

Isikolo sam sihle

Igumbi lam lokufundela

Igumbi lam **lihle** kakhulu. Kweli gumbi kumi iikhabhadi **ezintathu enkulu nencinane**. Ndifunisa kwesi sikolo kwaye ndifundisa abantwana **abanzinzi abahle kakhulu**. Inqununu yesikolo nguMnumzana Njengele kwaye mfutshane ngesithomo.

Esikolweni sam kufike umzala kaLuyanda. Umama kaLuyanda ngumzali omde kwaye uyakuthanda ukuhleka. Lo mzali unamehlo amahle.

Ikota yesine

Le kota iza kuchithwa ngokuba abafundi babhale iphephandaba eliza kupapashwa ukuphela kwekota. Abafundi kuza kulindeleka basebenze ngababini apho baza kwenza khona udliwanondlebe nabanye abafundi abathetha isiXhosa. Abafundi baza kubhala ngenqaku elo kwaye kwiveki yokugqibela baza kuthetha ngenqaku labo kwigumbi lokufundela. Kuza kujongwa ukuthetha (ukubiza amagama kakuhle, ngendlela ehambayo), ukuceba okulungileyo, ukubonakalisa umdla ngokusebenzisa isigama esityebileyo sesiXhosa.

Iqela ngalinye liza kunikwa isihloko phantsi kwezi zilandelayo:

- Ixesha lam/lakho/lethu esikolweni
- Imidlalo esikolweni
- Abafundi esikolweni
- Ifashoni
- Inkcubeko esikolweni

Iveki yokuqala: 23 – 27 September

Lwesibini: Ixesha lam esikolweni. Umfundi ngamnye makathatha imizuzu emihlanu abhale phantsi asixelele ngexesha lakhe esikolweni.

Ixesha lezenzi

Abafundi kufuneka bazi le migaqo yolwimi xa belungiselela udliwanondlebe ngemiba ebisenzeka ezikolweni ngexesha belapho. Indlela abazakubhala ngayo iphephandaba akunyanzelekanga ukuba ilandele eli xesha kuba basenokubhala ngokwexesha langoku. Oku kukubalungiselela iindlela zokubuza imibuzo xa bencokola nabafundi abaza kwenza udliwanondlebe nabo.

Isibizo	Isivumelanisi sentloko sexesha ebelidlula	Umzekelo
Umntu	ebe	Ebenjani esikolweni?
Abantu	Bebe	Bebemamela abafundi benu?
Utitshalakazi	Ebe	Ebefika ngexesha esikolweni
Ootitshalakazi	Bebe	Bebengayi esikolweni ngolwesihlanu
Umthetho, umdlalo	Ubu	Umthetho wesikolo ubusebenza
Imithetho , imidlalo	Ibi	Imidlalo ibidlalwa emva kwesikolo. Ibinjani imithetho yesikolo?
Ilitye, ihashe, iphepha	Beli	Belibhalwa oko iphepha lezibalo
Amahashe, amatye, amaphepha	Ebe	Ebenjani ama….?
Isikolo, isimilo, isifundo,	Besi	Besifundisa abantwana abadala nabancinane

Izikolo, izimilo, izifundo	Bezi	Izifundo bezinzima ebantwaneni ngamanye amaxesha
Inkcubeko, intloko, inqununu	Ibi	Inkcubeko yesikolo intle kakhulu. Inkucebeko yesikolo ibingacacanga kum.
Iinkcubeko, iintloko, iinqununu	Bezi	Iinqununu bezisikhathalele kakukhulu.
Usana/ utyelelo	Belu	Belunjani utyelelo lwakho esikolweni?
Ubuntu, ubuso, ubuntwana	Bebu	Bebukhona ubuntu kwesa sikolo
Ukutya	Beku	Bekukho ukutya rhaqo.

Umsebenzi wasekhaya – ngempelaveki – 01/10/2019

Funda isicatshulwa uze ufakele izivumelanisi zentloko. Khetha kwezizivumelanisi zingezantsi

belu, bebu, bebe, besi, ibi, beku, bezi, ebe

Utyelelo lwam esikolweni _____be mnandi kakhulu. Abantwana _____mamela, kwaye nootitshala _____ncedisana nam. Khange kubekho ngxaki. Xa kuphuma isikolo _____dlalisa abantwana umdlalo weqakamba. Esi sikolo sinenkcubeko entle kakhulu. _____boniswa le nkcubeko lonke ixesha. Into ebalulekileyo ngotyelelo lwam kukuba ootitshala_____nobuntu kakhulu. Ubuntu _____bonakala rhoqo xa sihleli kwigumbi lootitshala.

Iveki yesibini: 30th September – 4th October

Apha ngezantsi kukho inkcoko phakathi kwabafundi ababini uMegan no-Anathi. UMegan ubuza u-Anathi ngotyelelo lwakhe esikolweni ukuba belunjani na. UMegan ufuna ukuva ngemidlalo yesikolo ebekuso u-Anathi.

Iziphumo: kulindeleke ukuba

- Umfundi kufuneka akwazi ukuqiqa.
- Akwazi ukumamela incoko kwaye axele ukuba ingantoni.
- Akwazi ukuphendula imibuzo ngencoko.
- Akwazi ukusebenzisa ixesha ebelidlula.

Megan: Molo Anathi	Anathi: Ewe, molo Megan
Unjani namhlanje?	Hayi, ndiyaphila akukho nto konke! Unjani wena?
Nam ndiyaphila enkosi. Ndiyavuya sibuyile ezikolweni.	Yhuu! Ewe mhlobo wam, nam ndiyavuya kakhulu. Ngoku siza kulungiselela iimviwo zokuphela konyaka.
Ewe, unyanisile. Anathi khawundixelele. Bekunjani esikolweni?	Bekumnandi kakhulu esikolweni. Abantwana bebemamela, kodwa ngamanye amaxesha bebengamameli.
Injani nje inkcubeko yesikolo?	Esa sikolo besinekcubeko eyamnkelayo. Ootitshala bebenobubele kakhulu.

Kwamnandi ukuva ezo ndaba. Ibinjani imidlalo yona?	Abafundi bebedlala iqakamba nombhoxo. Abafundi bebesoloko bebonakalisa ukuyithanda imidlalo yabo.
Wena, ukhona umdlalo obuncedisa kuwo?	Ewe bendincedisa xa bedlala iqakamba. Ndiyayithanda iqakamba.
Hayi, zamnandi ezo ndaba. Khawundixelele ukuba belunjani usuku lwakho?	Bendivuka kusasa, ndilungiselele ukuya esikolweni. Ndifike esikolweni ndifundise abantwana. Ndisakugqiba ukufundisa ndiye emabaleni emidlalo. Bendikuthanda kakhulu ukuba semabaleni.
Ubonakala ngathi ubukonwabele ukuba sesikolweni. Ikhona enye into?	Bendikonwabele kakhulu, kwaye ixesha lam belilihle kakhulu esikolweni. Enye into, kukuba kufuneka sizilungiselele xa sisiya ezikolweni kuba mninzi umsebenzi.
Zimnandi ezi ndaba. Ndiyabulela kakhulu mhlobo wam. Ngoku masiye kwigumbi likufundela kuba siza kufika emva kwexesha.	Yhuu! Unyanisile masihambe!
UMegan no-Anathi bayahamba baphuma eNeelsie kuba baya kwigumbi lokufundela. Bonwabile kakhulu kuba babuyele edyunivesithi.	

Abafundi baza kusebenza ngamaqela bazame ukuza neyabo imibuzo abaza kuyibuza malunge nesabo isihloko.

Iveki yesithathu: 7th – 11th October

Abafundi baqhubela phambili nemisebenzi yabo yemaphephandaba kwaye bayancediswa ngumhlohli. Balungiselela ukuthetha kwiveki elandelayo.

15th ne 18th kwenziwa intetho ngephephandaba. Abafundi bagqibezela umsebenzi oza kwenziwa kwiveki ezayo.

Sijonga kuCAPS

Abafundi baza kusebenza ngo-CAPS bajonge oku kulandelayo:

- Umsebenzi owenziwa kwelibakala
- Izihloko ezinokufundwa
- Bazama ukubhala phantsi oko baza kukwenza
- Siza kuthatha isihloko apho abafundi beza kusebenza kuso bejonga iindlela ezahlukeneyo zokufundisa.

Iveki yesine: 14th – 18th October

Ukuthetha ngephephandaba

Igama: _____ Unyaka: _____

Usuku: _____

Scoring criteria:	Comments	Focus on:

Grammar 1 = Poor with incomplete sentences 2 = Frequent errors with little or no self-correction 3 = Some errors with reasonable range. Some self-correction 4 = Few errors with little or no effect on communication 5 = Rare or no errors. Excellent communication **SCORE:**		
Vocabulary 1 = Repetition and / or inappropriate vocabulary 2 = Some appropriate vocabulary. Slight variety & some repetition 3 = Appropriate range of vocabulary. Some variation 4 = Varied and appropriate vocabulary 5 = Very varied vocabulary. Appropriate use of terminology **SCORE:**		
Fluency 1 = Very slow, pauses regularly 2 = Slow, pauses occasionally 3 = Generally fluent with few pauses 4 = Fluent 5 = Very fluent **SCORE:**		
Pronunciation 1 = Unintelligible at times 2 = Causes a strain on the listener 3 = Generally comprehensible 4 = Very comprehensible 5 = Speech not affected by any pronunciation errors **SCORE:**		
Final Score: _____out of 20		**_____ %**

Iveki yesihlanu: 21nd – 25th October

Ngoku abafundi basebenzisa ithuba abanalo bejonga konke okwenziweyo. Baza kwenza umsebenzi ku-SunLearn. Le misebenzi iza kujongana nokuba abafundi bayakwazi uthetha, ukumamela isiXhosa.

Funda isicatshulwa uze ufakele izivumelanisi zentloko.

Utyelelo lwam esikolweni lube mnandi kakhulu. Abantwana bebemamela, kwaye nootitshala bebencedisana nam. Khange kubekho ngxaki. Xa kuphuma isikolo besidlalisa abantwana umdlalo weqakamba. Esi sikolo sinenkcubeko entle kakhulu. Ibiboniswa le nkcubeko lonke ixesha. Into ebalulekileyo ngotyelelo lwam kukuba ootitshala bebenobuntu kakhulu. Ubuntu bebubonakala rhoqo xa sihleli kwigumbi lootitshala.

ICANDELO B

Umbuzo wesithathu

Mamela ezi zivakalisi zilandelayo uze ubhale phantsi ku-a isivakalisi ngasinye

Emva koko ubhale phantsi ku-b ukuba isivakalisi ngasinye sithetha in-Xhosa.

1. a. _____

b. _____

2. a. _____

b. _____

3. a. _____

b. _____

4. a. _____

b. _____

5. a. _____

b. _____

6. **a.** _____

b. _____

7. **a.** _____

b. _____

8. **a.** _____

b. _____

9. **a.** _____

b. _____

10. **a.** _____

b. _____

[10 x 2 = 20]

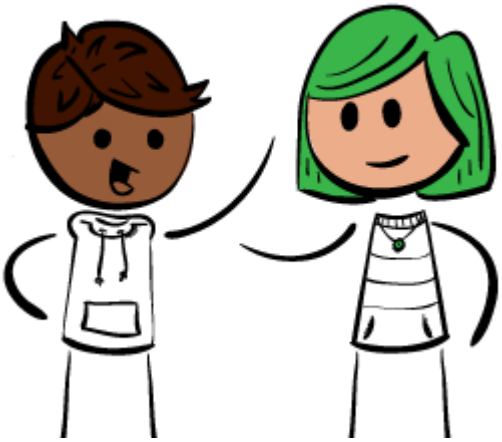
1. **Ndifunda ibakala lokuqala, eKhayamnandi Primary**
2. **Ndidlala umbhoxo, iqakamba nesoka**
3. **Ndicela uhlale phantsi.**
4. **Ndithanda izifundo zobugcisa**
5. **Wamnkelekile apha esikolweni**
6. **Ndihlala nabazali bam**
7. **Ndiyathemba ukuba ndiza konwaba**
8. **Ndithanda ukubaleka kunye nentenetya**
9. **Nkosazana, ngubani igama nefani yakho?**
10. **Khawundixelele ngemidlalo oyithandayo.**

Umsebenzi:

Kukho ntoni eklasini?

Umfundi uza kuzoba umfanekiso weklasi okanye awufumane emnatheni, aze nawo eklasini. Uza kusixelela ukuba kukho ntoni eklasini? Izixhobo eziseklasini zimnceda ngantoni.

UMia uncokola noNwabisa
UMia ufumana iinkcukacha
Ubuza uNwabisa ngosapho lwake
Izinto azithandayo
Izinto azonwabelayo



[Iprofayile/iinkcukacha]

M: Mia

N: Nwabisa

M: Namhlanje, ndiza kuthetha noNwabisa, ndimbuze imibuzo.

Ndifuna ukumazi ngcono.

M: Molo sisi, kunjani?

N: Molo Mia, ndiphelile. Unjani wena?

M: Hayi, ndiphelil' enkosi. Enkosi ngokuvuma ukuncokola nam, nangexesha lakho

N: Hayi, kulungile sisi.

M: Ngubani igama lakho?

N: Igama lam nguNwabisa.

M: Ngubani ifani yakho?

N: Ifani yam nguMbewu.

M: Uneminyaka emingaphi?

N: Ndineminyaka elishumi elinesibini.

M: Wazalelwa phi?

N: Ndazalelwa eKhayelitsha.

M: Ningabantawana abangaphi kokwenu?

N: Singabantwana abathathu ekhaya.

M: Ungumntwana wesingaphi wena?

N: Ndingumtwana wokuqala ekhaya.

M: Uhlala phi?

N: Ndihlala eKhayelitsha.

M: Uhlala nabani?

N: Ndihala nabazali bam kunye nabantwana basekhaya ababini.

M: Ufunda phi?

N: Ndifunda kwi-Dyunivesithi yaseStellenbosch.

M: Ufunda eziphi izifundo?

N: Ndifunda izifundo zobuNtlalontle.

M: Ndiyakuva, Nwabisa, khawundixelele ngemidlalo oyithandayo?

N: Ndithanda ibhola, iqakamba kunye nomnyazi

M: Khawundixelele ngawe?

N: Mna ndingumntu othanda ukufunda iincwadi kwaye ndiyakuthanda nokuhlala nabahlobo bam ngexesha lam. Ndithanda ukubaleka nokuzingcona ndisempilweni

M: Khawundixelele ngabazali bakho?

N: Umama wam yititshalakazi, utata wam usebenzela enye Ikampani eBonteheuwel.

M: Uthanda ukwenza ntoni ngexesha lakho?

N: Ndithanda ukulala nabahlobo bam ngexesha lam siye elwandle sizonwabise.

M: Uzonwabisa ngantoni?

N: Ndizonwabisa nokuhlala nabahlobo bam, siye elwandle. Ndiyakuthanda ukuzonwabisa.

M: Enkosi kakhulu ngexesha lakho, Nwabisa. ubenemini emnandi.

N: Enkosi kakhulu nakuwe Mia, nawe ubenemini emnandi.

Iveki yesithathu neyesine (18/Feb – 25/Feb): Esikolweni

Iziphumo:

- Umfundi kulindeleke ukuba akhulise ulwazi lwakhe ngakumbi
- Akwazi ukufunda ngemiba eyenzeka sikolweni
- Akwazi ukuncokoka, engajonganga ncwadini
- Akwazi ukubuza iinkcukacha zabafundi esikolweni
- Akwazi ukucela uncendo phanzi kweemeko zonxunguphalo (ingozi)
- Akwazi ukucengceleza isicatshulwa engasijonganga

Isicatshulwa

Igama lam nguThemba. Iminyaka yam mithandathu. Ndifunda ibakala lokuqala, eKhayamnandi Primary. Ndihlala ekhaya nabazali bam, umama notata. Ndithanda izifundo zobugcisa, izibalo kunye nesingesi.
Ndinabahlobo ababini uLwazi noLunga. Siyafunda nabahlobo bam xa silinde utitshala. ULwazi uthatha izifundo zembali.
Ndidlala imidlalo eminzinzi esikolweni. Ndidlala umbhoxo, iqakamba nesoka. Ootitshala bayasincedisa xa sidlala. Umqeqeshi wesoka uyakhwaza ebaleni lokudlala. Siyaphumelela xa sidlala nezinye izikolo.
Ndiyasithanda isikolo sam.

Imibuzo

8. Ngubani lo ubalisa ibali?
9. Mingaphi iminyaka yakhe?
10. Ufunda phi?
11. Wenza ntoni nabahlobo bakhe?
12. Uthanda ntoni uLwazi?
13. Wenza ntoni umqeqeshi wesoko?
14. Benza ntoni ootitshala esikolweni?

Utitshala uncokola nomfundi

Bancokola ngezinto abazenza esikolweni

Utitshala ubuza umfundi ngemidlalo yakhe nangezifundo zakhe

Utitshala ubuza iinkcukacha zomfundi

T: Utitshala

M: Umfundi

T: Molo nkosazana, unjani namhlanje?

M: Molo titshalakazi, ndiphilile enkosi unjani wena?

T: Nam ndiphilile enkosi. Wamnkelekile apha esikolweni. Ndicela uhlale phantsi.

M: Enkosi titshalakazi nam niyavuya ukufunda apha.

T: Nkosazana, ngubani igama nefani yakho?

M: Igama lam nguSinazo. Ifani yam nguMtshixa.

T: Unegama elimnandi!

M: Enkosi kakhulu titshalakazi. Wena ungutitshalakazi bani?

T: NdinguTitshalakazi Van Zijl. Uhlala phi Sinazo?

M: Ndihlala eKhayamandi.

T: Uhlala nabani eKhayamandi?

M: Ndihlala nabazali bam. Noobhuti bam ababini.

T: Uthanda eziphi izifundo?

M: Ndithanda izibalo kunye nezifundo zembali.

T: Khawundixelele ngemidlalo oyithandayo.

M: Ndithanda ukubaleka kunye nentenetya.

T: Enkosi kakhulu Sinazo. Ndiyathemba ukuba uza konwabela ukufunda apha kwesi sikolo sethu.

M: Enkosi kakhulu titshalakazi Van Zijl. Ndiyathemba ukuba ndiza konwaba.

T: Hamba kakuhle Sinazo.

M: Sala kakuhle titshalakazi.

Iveki yesihlanu neyesithandathu (04/Mar – 11/Mar):

Umsebenzi – mamela uze uthelekise ibali nemifanekiso

Ndivuka kusasa. Ndilungise ibhedi yam. Ndivase, ndinxibe. Ndisakugqiba ukunxibe ndenze isidlo sakusasa nditye. Ndiqokelele iincwadi zam ndithatha imoto ndiye esikolweni.

Lo msebenzi uza kwenziwa ngomhl we-6

Ingozi eiskolweni

Amagama oza kuwadinga xa kukho ingozi ezikolweni

isiXhosa	**isiNgesi**
khawulezisa	
wenzakele?	
Kubuhlungu phi?	
Khawuze kunceda/Nceda!	
Biza ugqirha	
Uncedo lokuqala	
Zola	

Namhlanje kwehle ingozi esikolweni sam.
Abafundi bebedlala ibhola ekhatywayo phandle. USipho ebebaleka waze wawa. UTitshalakazi ukhawulezile wabiza aboncedo lokuqala. Bafikile bakhawulezisa bajonga uSipho. Umncedi ubuzile, “kubuhlungu phi Sipho?” USipho waphundula, “kubuhlungu apha emqolo, nasemlenzeni”.
USipho uthathiwe wasiwa esibhedlele. Umqhubi wemoto yezigulana wathi zola Sipho siza kunceda.
UTitshalakazi usixelele ukuba uSipho uza kuphila. UGqirha uza kumnceda.

Imibuzo

Xela izinto ekufuneka zenziwe ngititshala xa kukho ingxaki esikolweni.

Wena mfundi ungenza njani xa kukho ingozi esikolweni?

Iveki yesixhenxe (18/Mar) – Iveki yokugqibela

Kule veki siza kujonga wonke umsebenzi owenziwe ngabafundi. Kuza kubakho uvavanyo, apho abafundi baza kuvavanywa ngokuthetha, ukubhala, ukumamela kunye nokufunda.

Qaphela: Iveki ezimbini esiseleyo ziza kusetyenziswa ukubuyela kuwo wonke umsebenzi owenziweyo. Emva koko kuza kujongwa umsebenzi novavanyo

IMPORTANT: STUDENTS MUST FAMILIARISE THEMSELVES THOROUGHLY WITH THE RULES AND PROCEDURES SPECIFIED BELOW AND MAKE SURE THAT THEY ADHERE TO THESE RULES AND PROCEDURES AT ALL TIMES

1. CLASS ATTENDANCE / KLASBYWONING

1.1 Students must consistently attend the lecturing periods indicated above

1.2 The attendance of all lectures is essential to be successful and speak isiXhosa better and fluently. The language learning of isiXhosa that takes place in class, and information about tests and assignments cannot be done outside of class, even if only one class is missed. The only acceptable excuse for missing a lecture is illness, for which a medical certificate or certificate from a psychologist/psychiatrist is submitted to the lecturer.

Since the lecturer in class makes many announcements and instructions as regards tests and assignments, students who fail to fulfil their obligations in this regard, providing ignorance as an excuse, will not be given extensions for submissions of assignments or writing of tests.

1.3 The class is the best place to put questions to the lecturer about any aspect of the course contents. Students are expected to prepare and revise daily the work covered in class and if they need clarification or further explanation of any aspect of the course content, tests or the administrative procedures concerning assignments and/or tests, the class is the right place to pose these questions to the lecturer. Students, who wish to put a question to the lecturer individually, can do so 5-10 minutes before the lecture starts, or immediately after the lecture has ended.

1.4 Consultation times of lecturers: Students who need to discuss a matter with the lecturer individually outside class times can do so during the consultation hours indicated on their office doors and ONLY during these hours, please make an appointment by email

2. WRITING OF CLASS AND SEMESTER TESTS

2.1 ALL CLASS ASSESSMENTS AND SEMESTER TESTS MUST BE WRITTEN (OR SPOKEN) ON THE SCHEDULED TIMES IN ORDER TO QUALIFY FOR COMPLETING THE COURSE. The dates and times of these tests are specified in the Semester programme/Module framework.

2.2 Students who have a direct clash with a semester test (that is write another subject test/examination on exactly the same day and time as isiXhosa, must report such a clash to Mr Xeketwana at least 2 weeks prior to the date of the test, in which case they will be permitted to write the supplementary test. Full details concerning this other subject (name of subject, department, and lecturer) must be provided so that I can follow it up for verification.

2.3 Xhosa 484 is a continuous evaluation module that is all marks obtained in class

3. SUBMISSION, HANDING OUT AND COLLECTING OF ASSIGNMENTS AND TESTS

3.1 The semester programme specifies the dates on which written assignments must be submitted (handed in). All assignments must be handed in on the day specified either outside my office door in a box, BEFORE/BY 16:00 on the particular day. NO LATE ASSIGNMENTS WILL BE ACCEPTED without a medical certificate, or certificate from a psychologist/psychiatrist, handed in within 5 days after the expiry date of the illness specified on the certificate, in which case the assignment must be submitted within 10 days after the date of expiry of the illness/ill-being specified on the certificate.

3.2 All assignments must be typed. The student's name, student number, module and name of lecturer (Mr Xeketwana) must be written clearly on the cover page of the assignment. Students must always keep a (photo) copy of their typed assignment.

3.3 Marked work can be collected outside my office, as announced in class by the lecturer.

IMPORTANT: THE PERFORMANCE IN ALL ASSESSMENT OPPORTUNITIES (I.E. ALL CLASS TESTS, SEMESTER TESTS, AND WRITTEN/ORAL ASSIGNMENTS) IS OBLIGATORY FOR QUALIFYING TO COMPLETE THE COURSE AND OBTAIN A FINAL MARK.

5. CHECKING OF AND ENQUIRIES ABOUT TEST AND ASSIGNMENT MARKS

- Any enquiry/query about test or assignment marks must be made directly to the lecturer within one week after the handing out date of the test/assignment and announced on SUNLEARN (Students with missing marks will not be granted permission to write the (final) semester test.).

Students are responsible to regularly check their marks as received on SUNLEARN. Any query or enquiry about inaccuracies/omissions must be discussed with Mr Xeketwana within 10 days after the marks have been put up.

Iincwadi ezisetyenzisiweyo

Nal' ibali http://nalibali.org/

Hudson, K. 2010. Xhosa Fundis language courses and learning materials: course 1 handbook: essential social Xhosa

Stewart, J. 1982. Xhosa phrase book. Lovedale: Lovedale Press.

CLASS REFLECTION

APPENDIX 4

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Date: 06/02/2018 **Lecture 1** The class was set up in a way where students will have to revise the terminology of the terms that are used every day such as greetings, asking for help etc. The class was responsive and willing to participate. It was said that the English will be minimal and eventually there will be no English, since they have been studying isiXhosa since first year. The students were asked to do an online survey and come in the next class having done the survey. The survey is to understand reasons why they have chosen isiXhosa and what they hope to achieve at the end of the module. The module was also recorded. **Date: 09/02/2018** **Lecture 2** Today, we looked at the course survey where together as a class we clarified what it meant to be able to communicate with isiXhosa learners as a foundation phase teacher. The student are well aware and supported by the survey that they are going to work in linguistically diverse schools. The learning occurred where students were asked to read a short paragraph and identify the words they don't understand. The class was responsive and willing to participate. Again the one can argue that, the students are aware of certain words and they understand what they mean. **Date: 13/02/2018** **Lecture 3** The class started with a running dictation from the similar work done in class of the third year students. Here the students are fewer and the discussions were faster. The students have been given more homework to practice a vocabulary list in preparation for the next class.	**07/02/18** **Lecture 1** The students were introduced into isiXhosa and they were told what is expected from them. There was a discussion on the pre-course survey and the main question was to elaborate why they are learning isiXhosa. Students stated that, "they are aware of the linguistic diverse schools that they will be placed into during teaching practice and they want to be equipped with isiXhosa". It was also stated that, "there is a huge need to bridge the language barriers" **Date: 13/02/2018** **Lecture 2** The class commenced by carrying on from the homework given to the students in the previous lecture. The students were asked to read a text, from their course work entitled *khawundixelele ngawe* … Wont you please tell me about yourself. The text is divided into three basic paragraphs the particulars of a person such as the name, surname, age etc. the second paragraph carries on give the details on where the person comes from and where they reside at the moment, and finally it gives details about the hobbies. Seeing that the student read the texts, they were paired up for an activity called running dictation for first 15 minutes of the class. The last 30-35 minutes was spent going through the text as a class, where students would say the words they still don't understand … Phrases to help them say the words were return on the board answering to question like *akhona amagama eningawaqondiyo?* … Are the any words you don't understand? The class was required to answer as follows; *Ewe likhona igama endingaliqondiyo, likumhlathi wokuqala, wesibini, wesithathu* … Yes there is a word I don't understand its in paragraph one, two, three. The class concluded asking the students to read the paragraph again and a following dialogue which is still about getting to know each other.
Date: 10/02/2018	
Date: 02/10/2018 The class looked at the classroom and how to give instruction in the classroom. The theme of the Lecturein the next two weeks is on igumbi	Date: 02/10/2018 The class looked at the classroom and how to give instruction in the classroom. The theme of the Lecturein the next two weeks is on igumbi

lokufundela (Learning room) meaning my classroom. The students are required in the first Lectureto identify and describe what learning tools are in their classroom and how will they utilize these tools to teach in their classroom using isiXhosa as well. The vocabulary is developed and the students practice the vocabulary so that they are ready for the next lesson, which will look at interactions between learners and the teacher.	lokufundela (Learning room) meaning my classroom. The students are required in the first Lectureto identify and describe what learning tools are in their classroom and how will they utilize these tools to teach in their classroom using isiXhosa as well. The vocabulary is developed and the students practice the vocabulary so that they are ready for the next lesson, which will look at interactions between learners and the teacher.

Term on 2018

The students started off on different levels of isiXhosa. The questionnaires indicated these varying competences and in the classrooms these were confirmed. There were students who could not string a sentence together and somewhere already way ahead. The students who were not on a level of communicative competence were encouraged and assisted through different measures in and out of the classroom. As a teacher I had to be cognizant of this fact and assist the students by giving them small tasks that will enable them to have basic communicative competence. This had to be done in all the classes even those students who were in their fourth year there were still issues that needed to be assisted. As the term draws to an end, the students have covered quite a rage of vocabulary which is shown when they are communicating in the classroom. Even though it was difficult this term, there were several topics covered in the classroom. These were the topics such as *khawundixelele ngawe* … Wont you please tell me about yourself, where students were asked to give a brief information about themselves and be able to also ask for such information. The way this topic was done, was to engage and encourage students to speak in the classroom with the facilitator or their peers. The classes in 2019.

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05/02/2019 **Lecture 1** This class was mainly in introductory one. Even though it was an introduction the students were challenged to translate a text which is a lecturer's welcome letter. This was done to gage if students still remember the work covered in the last year. The second part of the class was to dictate words to test student's listening skill and all the words utilized in the text emanate from last year. The difference is that the students are now introduced to a procedural writing on what to do when they get to class and how they can communicate this with students (sequence is noted). The following lecture will then build on this by going over the work done and see how much students remembered.

APPENDIX 5

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jou kennisvennoot • your knowledge partner

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OBSERVATION GUIDE

As a researcher I will be guided by a list of things to be observed, divided into six categories as influenced by Merriam and Tisdell (2016: 141): the physical setting, the participants, activities and interactions, conversations, subtle factors and own behavior.

- The researcher is accordingly interested in how English and Afrikaans speaking student teachers function in linguistically diverse classrooms, where isiXhosa is also a spoken language.
- Physical settings, will be a classroom situation
- Participants will be B. Ed 3rd and 4th year Foundation Phase students on teaching practice
- Activities and interactions, I will look at what is going on in the field in terms of language usage.
    - The nature of the conversations/interactions student teachers will have with learners – how long are these interactions and what is the purpose of such interactions (i.e giving instructions, answering questions from learners or asking, translating/code switching to isiXhosa). I will look at who speaks? Who listens? I will find out whether the parties involved can comprehend what is being said.
    - The frequency of the interactions – how often does the student teacher utilize isiXhosa in the classroom?
    - Does such frequency indicate confidence?
    - The quality of the interactions – this involves the intelligibility of the language from the student teachers' side. Are they using the language well, with good articulation etc.

- Subtle factors – any obvious interactions and they were not planned, will be noted – such as informal or unplanned activities (i.e outside the classroom).
- The researcher's behavior: I need to watch my role as a lecturer and a researcher, if my presence is affecting the scene or any unexpected discomfort that I may cause.

APPENDIX 6

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FOCUS GROUP DISCUSSION GUIDE

Introduction:

1. **Welcome**

   I will introduce myself and remind the participants that they are not to answer if they are not comfortable with the questions. I will let them know that, the main purpose of the discussion is to get their teaching practice experience pertaining to teaching in classrooms where there are isiXhosa speaking learners.

2. **Purpose and Review of the focus group:**

   - Start by explaining the purpose of the study and where this focus group interview fits into it.
     - The purpose of the study is to see how well, you function in situations where there are isiXhosa speaking in classrooms, where you have done teaching practice. The focus group interview fits the study because, you are taking an isiXhosa education course, which is designed for communicative purposes (functional language), and when you went on teaching practice you were required to utilise isiXhosa in linguistically diverse classrooms. This focus group seeks to get your insights pertaining your teaching practice with regards with linguistically diverse classrooms and your experiences. (Combine with the review and the purpose of the study). Thank you for coming.
   - What and how did we benefit (or did we not benefit) from the teaching practice (**confidence** and **motivations** to work in multilingual contexts and their **recommendations** for improving the course for future cohorts of students)
   - What were the difficulties?
   - If they were any difficulties, how were they overcome?
   - What were the highlights?
   - Why do you consider these to be highlights?

3. **Explanation of the process**

   I will ask them whether or not they have participated in a focus group before and ask the students to sign on the informed consent form after it has been explained to them.

4. **Logistics**

- Focus group will last about one hour
- There will be three students per group to make it controllable and help to focus

5. **Ground Rules**

   I will provide some ground rules as follow:

Everyone should participate, unless they feel uncomfortable to do so.

- Information provided in the focus group will be kept confidential.
- All names will remain anonymous.
- Turn off cell phones if possible (put them on silent)

6. **Turn on Tape Recorder**

   a. Ask the group if there are any questions before we get started, and address those questions.

Questions:

1) IsiXhosa course

a) Let us start with the isiXhosa course which you took before going on Teaching Practice. Think back when you started isiXhosa and the class discussions we had, after the pre-module questionnaires. Would you say your isiXhosa communicative competence has improved since then, stayed the same or deteriorated? Please explain:

i) If it has improved, what contributed to this?

ii) If it has deteriorated, what contributed to this?

b) In this course we had some **resources** and the **content** of the course in general. Looking into these aspects of the course, what would you say worked or did not work? Why do you say this?

   i) The course content, was it enabling or not for you to acquire isiXhosa communicative competence?

   ii) Did you find the course resources effective in helping to learn the language? Please explain.

c) Classroom activities where isiXhosa speaking students were brought in from time to time – what contribution has this had in your isiXhosa communicative competence?

d) Which aspects of the course would you retain and which parts do you think were not useful and why?

   i) Aspects to retain?

   ii) Aspects that were not useful?

e) What would be your recommendation for this course for future students?

2) Teaching practice

a) Let us now look into Teaching Practice in the third term. Please briefly describe your own situation on Teaching Practice with regard to teaching and/or communicating in isiXhosa. Perhaps each one of you could give a brief description of the experience pertaining to isiXhosa being utilised in the classroom.

b) Tell me about the moments of your teaching practice pertaining to the language diversity of the learners. What were the lowest and/ highest moments?

   i) What were your lowest moments and how, if at all, did you overcome them?

   ii) What were the highest moments? Why do you say this?

c) Let's start the discussion about whether the Teaching Practice gave you some **confidence** to now speak isiXhosa more and **function** in classrooms where there are isiXhosa speaking students.

i) Would you say these experiences of speaking isiXhosa when needed in the classroom, has boosted your confidence? Why/ why not?

ii) Are you now able to function in classrooms where there are isiXhosa speaking learners? Please elaborate.

3) Future as a teacher who has done this course

a) Working in multilingual contexts may have sparked some **interest or motivation** to work in linguistically diverse school, perhaps. (Would you like to work in schools where there are isiXhosa speaking learners?) Why/ why not?

b) Perhaps you can think of your interest before learning isiXhosa and going to the school for teaching practice. Has the interest gone down or have you become motivated to work in multilingual schools?

i) Interest has increased?

ii) Interest has gone down?

c) What has motivated you to specifically want to teach in multilingual contexts? Or not want to teach in a multilingual context?

4. Do you have any further comments to add?

That concludes our focus group. Thank you so much for coming and sharing your thoughts, experiences, motivations and opinions with me. If you have additional information that you did not get to say in the focus group, please feel free to share it or email me on asx@sun.ac.za you can write it down on this paper.

APPENDIX 7.1

UNIVERSITEIT
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APPROVED WITH STIPULATIONS
REC Humanities New Application Form

26 April 2018

Project number: CUR-2018-6655

Project title: The implementation of a language policy for multilingual education: extending the teaching and learning of isiXhosa for communicative purposes in teacher education

Dear Mr. Andreas Xeketwana

Your REC Humanities New Application Form submitted on **28 March 2018** was reviewed by the REC: Humanities on and approved with stipulations.

Ethics approval period:

Protocol approval date (Humanities)	Protocol expiration date (Humanities)
26 April 2018	25 April 2021

REC STIPULATIONS:

The researcher may proceed with the envisaged research provided that the following stipulations, relevant to the approval of the project are adhered to or addressed:

The researcher is requested to upload the signed SU Institutional Permission Letter once received before data collection may commence. **[Response Required]**

HOW TO RESPOND:

Some of these stipulations may require your response. Where a response is required, you must respond to the REC within **six (6)** months of the date of this letter. Your approval would expire automatically should your response not be received by the REC within 6 months of the date of this letter.

Your response (and all changes requested) must be done directly on the electronic application form on the Infonetica system:https://applyethics.sun.ac.za/Project/Index/7022

Where revision to supporting documents is required, please ensure that you replace all outdated documents on your application form with the revised versions. Please respond to the stipulations in a separate cover letter titled "**Response to REC stipulations**" and attach the cover letter in the section **Additional Information and Documents**.

Please take note of the General Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

If the researcher deviates in any way from the proposal approved by the REC: Humanities, the researcher must notify the REC of these changes.

Please use your SU project number (CUR-2018-6655) on any documents or correspondence with the REC concerning your project.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

FOR CONTINUATION OF PROJECTS AFTER REC APPROVAL PERIOD

Please note that a progress report should be submitted to the Research Ethics Committee: Humanities before the approval period has expired if a continuation of ethics approval is required. The Committee will then consider the continuation of the project for a further

year (if necessary)

Included Documents:

Document Type	File Name	Date	Version
Research Protocol/Proposal	Xeketwana Phd proposal Feb 2018 revisions	19/03/2018	
Informed Consent Form	consent form	26/03/2018	
Request for permission	REQUEST FOR A PERMISSION TO WORK WITH THE STUDENTS AS PARTICIPANTS	28/03/2018	
Data collection tool	Focus Group revised (1)	28/03/2018	
Data collection tool	Observations	28/03/2018	

If you have any questions or need further help, please contact the REC office at cgraham@sun.ac.za.

Sincerely,

Clarissa Graham

REC Coordinator: Research Ethics Committee: Human Research (Humanities)

National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.
The Research Ethics Committee: Humanities complies with the SA National Health Act No.61 2003 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.

Investigator Responsibilities

Protection of Human Research Participants

Some of the general responsibilities investigators have when conducting research involving human participants are listed below:

1.Conducting the Research. You are responsible for making sure that the research is conducted according to the REC approved research protocol. You are also responsible for the actions of all your co-investigators and research staff involved with this research. You must also ensure that the research is conducted within the standards of your field of research.

2.Participant Enrollment. You may not recruit or enroll participants prior to the REC approval date or after the expiration date of REC approval. All recruitment materials for any form of media must be approved by the REC prior to their use.

3.Informed Consent. You are responsible for obtaining and documenting effective informed consent using **only** the REC-approved consent documents/process, and for ensuring that no human participants are involved in research prior to obtaining their informed consent. Please give all participants copies of the signed informed consent documents. Keep the originals in your secured research files for at least five (5) years.

4.Continuing Review. The REC must review and approve all REC-approved research proposals at intervals appropriate to the degree of risk but not less than once per year. There is **no grace period.** Prior to the date on which the REC approval of the research expires, **it is your responsibility to submit the progress report in a timely fashion to ensure a lapse in REC approval does not occur.** If REC approval of your research lapses, you must stop new participant enrollment, and contact the REC office immediately.

5.Amendments and Changes. If you wish to amend or change any aspect of your research (such as research design, interventions or procedures, participant population, informed consent document, instruments, surveys or recruiting material), you must submit the amendment to the REC for review using the current Amendment Form. You **may not initiate** any amendments or changes to your research without first obtaining written REC review and approval. The **only exception** is when it is necessary to eliminate apparent immediate hazards to participants and the REC should be immediately informed of this necessity.

6.Adverse or Unanticipated Events. Any serious adverse events, participant complaints, and all unanticipated problems that involve risks to participants or others, as well as any research related injuries, occurring at this institution or at other performance sites must be reported to Malene Fouche within **five (5) days** of discovery of the incident. You must also report any instances of serious or continuing problems, or non-compliance with the RECs requirements for protecting human research participants. The only exception to this policy is that the death of a research participant must be reported in accordance with the Stellenbosch University Research Ethics Committee Standard Operating Procedures. All reportable events should be submitted to the REC using the Serious Adverse Event Report Form.

7.Research Record Keeping. You must keep the following research related records, at a minimum, in a secure location for a minimum of five years: the REC approved research proposal and all amendments; all informed consent documents; recruiting materials; continuing review reports; adverse or unanticipated events; and all correspondence from the REC

8.Provision of Counselling or emergency support. When a dedicated counsellor or psychologist provides support to a participant without prior REC review and approval, to the extent permitted by law, such activities will not be recognised as research nor the data used in support of research. Such cases should be indicated in the progress report or final report.

9.Final reports. When you have completed (no further participant enrollment, interactions or interventions) or stopped work on your research, you must submit a Final Report to the REC.

10.On-Site Evaluations, Inspections, or Audits. If you are notified that your research will be reviewed or audited by the sponsor or any other external agency or any internal group, you must inform the REC immediately of the impending audit/evaluation.

APPENDIX 7.2

UNIVERSITEIT STELLENBOSCH UNIVERSITY

NOTICE OF APPROVAL

REC Humanities New Application Form

4 February 2019

Project number: 6655

Project Title: The implementation of a language policy for multilingual education: extending the teaching and learning of isiXhosa for communicative purposes in teacher education

Dear Mr. Andreas Xeketwana

Your REC Humanities New Application Form submitted on **01 February 2019** was reviewed and approved by the REC: Humanities.

Please note the following for your approved submission:

Ethics approval period:

Protocol approval date (Humanities)	Protocol expiration date (Humanities)
26 April 2018	25 April 2021

Please take note of the General Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

If the researcher deviates in any way from the proposal approved by the REC: Humanities, the researcher must notify the REC of these changes.

Please use your SU project number **(6655)** on any documents or correspondence with the REC concerning your project.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

FOR CONTINUATION OF PROJECTS AFTER REC APPROVAL PERIOD

Please note that a progress report should be submitted to the Research Ethics Committee: Humanities before the approval period has expired if a continuation of ethics approval is required. The Committee will then consider the continuation of the project for a further year (if necessary)

Included Documents:

Document Type	File Name	Date	Version
Research Protocol/Proposal	Xeketwana Phd proposal Feb 2018 revisions	19/03/2018	
Informed Consent Form	consent form	26/03/2018	
Request for permission	REQUEST FOR A PERMISSION TO WORK WITH THE STUDENTS AS PARTICIPANTS	28/03/2018	
Data collection tool	Focus Group revised (1)	28/03/2018	
Data collection tool	Observations	28/03/2018	
Default	Institutional Permission_Standard Agreement with Stipulation Simthembile Xeketwana IRPSD - 896 (002)	01/02/2019	Institutional Permis

If you have any questions or need further help, please contact the REC office at cgraham@sun.ac.za.

Sincerely,

Clarissa Graham

REC Coordinator: Research Ethics Committee: Human Research (Humanities)

National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.
The Research Ethics Committee: Humanities complies with the SA National Health Act No.61 2003 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.

Investigator Responsibilities

Protection of Human Research Participants

Some of the general responsibilities investigators have when conducting research involving human participants are listed below:

1.Conducting the Research. You are responsible for making sure that the research is conducted according to the REC approved research protocol. You are also responsible for the actions of all your co-investigators and research staff involved with this research. You must also ensure that the research is conducted within the standards of your field of research.

2.Participant Enrollment. You may not recruit or enroll participants prior to the REC approval date or after the expiration date of REC approval. All recruitment materials for any form of media must be approved by the REC prior to their use.

3.Informed Consent. You are responsible for obtaining and documenting effective informed consent using **only** the REC-approved consent documents/process, and for ensuring that no human participants are involved in research prior to obtaining their informed consent. Please give all participants copies of the signed informed consent documents. Keep the originals in your secured research files for at least five (5) years.

4.Continuing Review. The REC must review and approve all REC-approved research proposals at intervals appropriate to the degree of risk but not less than once per year. There is **no grace period.** Prior to the date on which the REC approval of the research expires, **it is your responsibility to submit the progress report in a timely fashion to ensure a lapse in REC approval does not occur.** If REC approval of your research lapses, you must stop new participant enrollment, and contact the REC office immediately.

5.Amendments and Changes. If you wish to amend or change any aspect of your research (such as research design, interventions or procedures, participant population, informed consent document, instruments, surveys or recruiting material), you must submit the amendment to the REC for review using the current Amendment Form. You **may not initiate** any amendments or changes to your research without first obtaining written REC review and approval. The **only exception** is when it is necessary to eliminate apparent immediate hazards to participants and the REC should be immediately informed of this necessity.

6.Adverse or Unanticipated Events. Any serious adverse events, participant complaints, and all unanticipated problems that involve risks to participants or others, as well as any research related injuries, occurring at this institution or at other performance sites must be reported to Malene Fouche within **five (5) days** of discovery of the incident. You must also report any instances of serious or continuing problems, or non-compliance with the RECs requirements for protecting human research participants. The only exception to this policy is that the death of a research participant must be reported in accordance with the Stellenbosch University Research Ethics Committee Standard Operating Procedures. All reportable events should be submitted to the REC using the Serious Adverse Event Report Form.

7.Research Record Keeping. You must keep the following research related records, at a minimum, in a secure location for a minimum of five years: the REC approved research proposal and all amendments; all informed consent documents; recruiting materials; continuing review reports; adverse or unanticipated events; and all correspondence from the REC

8.Provision of Counselling or emergency support. When a dedicated counsellor or psychologist provides support to a participant without prior REC review and approval, to the extent permitted by law, such activities will not be recognised as research nor the data used in support of research. Such cases should be indicated in the progress report or final report.

9.Final reports. When you have completed (no further participant enrollment, interactions or interventions) or stopped work on your research, you must submit a Final Report to the REC.

10.On-Site Evaluations, Inspections, or Audits. If you are notified that your research will be reviewed or audited by the sponsor or any other external agency or any internal group, you must inform the REC immediately of the impending audit/evaluation.

APPENDIX 8

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STELLENBOSCH UNIVERSITY
CONSENT TO PARTICIPATE IN RESEARCH

TITLE OF THE RESEARCH PROJECT: The implementation of the language policy for multilingual education: extending the teaching and learning of isiXhosa for communicative purposes in teacher education

RESEARCHER: Mr Simthembile Xeketwana

ADDRESS: Department of Curriculum Studies, Faculty of Education

CONTACT NUMBER:

Dear B. Ed student

- You are being asked to be in a research study of 'extending the teaching and learning of isiXhosa for communicative purposes in teacher education'.
- You were selected as a possible participant because you are already an isiXhosa education registered student and learning isiXhosa for communicative purposes and to use it in linguistically diverse classrooms.
- I ask that you read this form and ask any questions that you may have before agreeing to be in the study.
- Your participation in the study is **entirely voluntary** and you are free to decline to participate. If you say no, this will not affect you negatively in any way whatsoever.
- The research committee in the Curriculum Studies at Stellenbosch University has accepted this study and it will be done according to the accepted and applicable University, national and international ethical guidelines and principles.

Purpose of Study

- The purpose of the study is first, to provide insights into how a language policy is implemented, both at the university and school level. Secondly, how pedagogical perspective of teaching isiXhosa for communicative purposes are illustrated. The students are learning isiXhosa for communicative purposes and are encouraged to utilise it in authentic settings.

- Ultimately, this research will form part of my PhD and possible publications.

Benefits of participation in the study

- The benefit of the study is in twofold, in that you will be exposed to a lot of authentic settings of isiXhosa as a preservice teacher. This will prepare you to function better in linguistically diverse classrooms and where there are isiXhosa speaking learners.

Potential risks and discomforts

Even though you are more than welcome to voice out when you see these risks and discomfort, but at the moment no negative effects or risk of harm, including discomfort, inconvenience, psychological stress, stigmatisation etc. is predicted. However, should something come up it will be dealt with in a sensible way. If you feel that the research is hurting you or if you are uncomfortable with the research you may discontinue participation at any time

Payment for participation

The participants will not be remunerated for their participation in the study.

Audio recordings of observations and focus group discussions; storage of and access to recording data

I hereby request your permission to audio tape the observations and focus group discussions. The tape (coded) version will be transcribed by myself and a research assistant and remain anonymous. Participants will have access to their recorded observations and focus group discussions should they so wish and to review/ edit these recordings. The information will be stored and locked in secure places. All recordings will be destroyed at the completion of this research.
Pre-module questioners – I further request that you give a permission to use your pre-module questioners.

Confidentiality

- This study is anonymous. I will not be collecting or retaining any information about your identity.
- The records of this study will be kept strictly confidential. Research records will be kept in a safe file, and all electronic information will be coded and secured using a password protected file. The video recorded material will be access by me and my supervisor only (for educational purposes) and when I am finished with the analysis of the material, I will destroy it.
- Pseudonyms of the participants will be used and I will not publish any information that will make it possible to identify you.
- Your participation in the study is totally voluntary and you may withdraw at any time during the research study without any negative consequences.

Should you have any enquiries or concerns about the research, please feel free to contact me on

.....

Signature of participant

SIGNATURE OF RESEARCHER

I declare that I explained the information given in this document to _____ [*name of the participant] [He*/she] was encouraged and given sufficient time to ask me any questions. This conversation was conducted in English and no translator was used.

_____ _____

Signature of Researcher **Date**

RIGHTS OF RESEARCH PARTICIPANTS: You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms [redacted] [redacted]@sun.ac.za; 021 808 [redacted] at the Division for Research Development.
You have right to receive a copy of the Information and Consent form.

If you are willing to participate in this study, please sign the attached Declaration of Consent and post or email it to me.

Yours sincerely

Mnu Simthembile Xeketwana

DECLARATION BY PARTICIPANT

By signing below, I ..... agree to take part in a research study entitled: *The implementation of the language policy for multilingual education: extending the teaching and learning of isiXhosa for communicative purposes in teacher education*, led by Mnu Simthembile Xeketwana

I declare that:

- I have read the attached information leaflet and it is written in a language with which I am fluent and understand.
- I have been given a chance to ask questions and all my questions have been sufficiently answered.
- I have been told and understand that I voluntarily take part in this study and I have not been coerced by my lecturer or anyone to take part.
- I am aware that should I want to leave the study at any time, I may do so without being penalised or ostracised in anyway.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.
- All issues related to privacy and the confidentiality and use of the information I provide have been explained to my satisfaction.

Signed at (*place*) ..... on (*date*) ..... 2018.

APPENDIX 9

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INSTITUTIONAL PERMISSION:

AGREEMENT ON USE OF PERSONAL INFORMATION IN RESEARCH

Name of Researcher: Mr. Simthembile Xeketwana

Name of Research Project: The implementation of a language policy for multilingual education: extending the teaching and learning of isiXhosa for communicative purposes in teacher education.

Service Desk ID: IRPSD-896

Date of Issue: 09 July 2018

Stipulation: **The Institutional Permission is granted for Phase 1 and Phase 2 of the Research Project.**

You have received institutional permission to proceed with this project as stipulated in the institutional permission application and within the conditions set out in this agreement.

1 WHAT THIS AGREEMENT IS ABOUT	
What is POPI?	1.1 POPI is the Protection of Personal Information Act 4 of 2013. 1.2 POPI regulates the entire information life cycle from collection, through use and storage and even the destruction of personal information.
Why is this important to us?	1.3 Even though POPI is important, it is not the primary motivation for this agreement. The privacy of our students and employees are important to us. We want to ensure that no research project poses any risks to their privacy. 1.4 However, you are required to familiarise yourself with, and comply with POPI in its entirety.
What is considered to be personal information?	1.5 'Personal information' means information relating to an identifiable, living, individual or company, including, but not limited to: 1.5.1 information relating to the race, gender, sex, pregnancy, marital status, national, ethnic or social origin, colour, sexual orientation, age, physical or mental health, well-being, disability, religion, conscience, belief, culture, language and birth of the person; 1.5.2 information relating to the education or the medical, financial, criminal or

	employment history of the person; 1.5.3 any identifying number, symbol, e-mail address, physical address, telephone number, location information, online identifier or other particular assignment to the person; 1.5.4 the biometric information of the person; 1.5.5 the personal opinions, views or preferences of the person; 1.5.6 correspondence sent by the person that is implicitly or explicitly of a private or confidential nature or further correspondence that would reveal the contents of the original correspondence; 1.5.7 the views or opinions of another individual about the person; and 1.5.8 the name of the person if it appears with other personal information relating to the person or if the disclosure of the name itself would reveal information about the person.
Some personal information is more sensitive.	1.6 Some personal information is considered to be sensitive either because: 1.6.1 POPI has classified it as sensitive; 1.6.2 if the information is disclosed it can be used to defraud someone; or 1.6.3 the disclosure of the information will be embarrassing for the research subject. 1.7 The following personal information is considered particularly sensitive: 1.7.1 Religious or philosophical beliefs; 1.7.2 race or ethnic origin; 1.7.3 trade union membership; 1.7.4 political persuasion; 1.7.5 health and health related documentation such as medical scheme documentation; 1.7.6 sex life; 1.7.7 biometric information; 1.7.8 criminal behaviour; 1.7.9 personal information of children under the age of 18; 1.7.10 financial information such as banking details, details relating to financial

	products such as insurance, pension funds or other investments. 1.8 You may make use of this type of information, but must take extra care to ensure that you comply with the rest of the rules in this document.
2 COMMITMENT TO ETHICAL AND LEGAL RESEARCH PRACTICES	
You must commit to the use of ethical and legal research practices.	2.1 You must obtain ethical clearance before commencing with this study. 2.2 You commit to only employing ethical and legal research practices.
You must protect the privacy of your research subjects.	2.3 You undertake to protect the privacy of the research subjects throughout the project.
3 RESEARCH SUBJECT PARTICIPATION	
Personal information of identifiable research subjects must not be used without their consent.	3.1 Unless you have obtained a specific exemption for your research project, consent must be obtained in writing from the research subject, before their personal information is gathered.
Research subjects must be able to withdraw from the research project.	3.2 Research subjects must always be able to withdraw from the research project (without any negative consequences) and to insist that you destroy their personal information.
Consent must be specific and informed.	3.3 Unless you have obtained a specific exemption for your research project, the consent must be specific and informed. Before giving consent, the research subject must be informed in writing of: 3.3.1 The purpose of the research, 3.3.2 what personal information about them will be collected (particularly sensitive personal information), 3.3.3 how the personal information will be collected (if not directly from them), 3.3.4 the specific purposes for which the personal information will be used, 3.3.5 what participation will entail (i.e. what the research subject will have to do), 3.3.6 whether the supply of the personal information is voluntary or mandatory for purposes of the research project,

	3.3.7 who the personal information will be shared with, 3.3.8 how the personal information will be published, 3.3.9 the risks to participation (if any), 3.3.10 their rights to access, correct or object to the use of their personal information, 3.3.11 their right to withdraw from the research project, and 3.3.12 how these rights can be exercised.
Consent must be voluntary.	3.4 Participation in the research project must always be voluntary. You must never pressure or coerce research subjects into participating and persons who choose not to participate must not be penalised.
Using the personal information of children?	3.5 A child is anybody under the age of 18. 3.6 Unless you have obtained a specific exemption in writing for your research project, you must obtain 3.6.1 the consent of the child's parent or guardian, and 3.6.2 if the child is over the age of 7, the assent of the child, before collecting the child's information.
Research subjects have a right to access.	3.7 Research subjects have the right to access their personal information, obtain confirmation of what information is in your possession and who had access to the information. It is strongly recommended that you keep detailed records of access to the information.
Research subjects have a right to object.	3.8 Research subjects have the right to object to the use of their personal information. 3.9 Once they have objected, you are not permitted to use the personal information until the dispute has been resolved.
4 COLLECTING PERSONAL INFORMATION	
Only collect what is necessary.	4.1 You must not collect unnecessary or irrelevant personal information from research subjects.
Only collect accurate personal information.	4.2 You have an obligation to ensure that the personal information you collect is accurate. Particularly when you are collecting it from a source other than the

	research subject. 4.3 If you have any reason to doubt the quality of the personal information you must verify or validate the personal information before you use it.
5 USING PERSONAL INFORMATION	
Only use the personal information for the purpose for which you collected it.	5.1 Only use the personal information for the purpose for which you collected it. 5.2 If your research project requires you to use the personal information for a materially different purpose than the one communicated to the research subject, you must inform the research subjects and Stellenbosch University of this and give participants the option to withdraw from the research project.
Be careful when you share personal information.	5.3 Never share personal information with third parties without making sure that they will also follow these rules. 5.4 Always conclude a non-disclosure agreement with the third parties. 5.5 Ensure that you transfer the personal information securely.
Personal information must be anonymous whenever possible.	5.6 If the research subject's identity is not relevant for the aims of the research project, the personal information must not be identifiable. In other words, the personal information must be anonymous (de-identified).
Pseudonyms must be used whenever possible.	5.7 If the research subject's identity is relevant for the aims of the research project or is required to co-ordinate, for example, interviews, names and other identifiers such as ID or student numbers must be collected and stored separately from the rest of the research data and research publications. In other words, only you must be able to identify the research subject.
Publication of research	5.8 The identity of your research subjects should not be revealed in any publication. 5.9 In the event that your research project requires that the identity of your research subjects must be revealed, you must apply for an exemption from this rule.
6 SECURING PERSONAL INFORMATION	
You are responsible for the confidentiality and security of the personal information	6.1 Information must always be handled in the strictest confidence. 6.2 You must ensure the integrity and security of the information in your possession or under your control by taking appropriate and reasonable technical and organisational measures to prevent:

	6.2.1 Loss of, damage to or unauthorised destruction of information; and 6.2.2 unlawful access to or processing of information. 6.3 This means that you must take reasonable measures to: 6.3.1 Identify all reasonably foreseeable internal and external risks to personal information in your possession or under your control; 6.3.2 establish and maintain appropriate safeguards against the risks identified; 6.3.3 regularly verify that the safeguards are effectively implemented; and 6.3.4 ensure that the safeguards are continually updated in response to new risks or deficiencies in previously implemented safeguards.
Sensitive personal information requires extra care.	6.4 You will be expected to implement additional controls in order to secure sensitive personal information.
Are you sending any personal information overseas?	6.5 If you are sending personal information overseas, you have to make sure that: 6.5.1 The information will be protected by the laws of that country; 6.5.2 the company or institution to who you are sending have agreed to keep the information confidential, secure and to not use it for any other purpose; or 6.5.3 get the specific and informed consent of the research subject to send the information to a country which does not have data protection laws.
Be careful when you use cloud storage.	6.6 Be careful when storing personal information in a cloud. Many clouds are hosted on servers outside of South Africa in countries that do not protect personal information to the same extent as South Africa. The primary example of this is the United States. 6.7 It is strongly recommended that you use hosting companies who house their servers in South Africa. 6.8 If this is not possible, you must ensure that the hosting company agrees to protect the personal information to the same extent as South Africa.
7 RETENTION AND DESTRUCTION OF PERSONAL INFORMATION	
You are not entitled to retain personal information when you no longer need it for the purposes	7.1 Personal information must not be retained beyond the purpose of the research project, unless you have a legal or other justification for retaining the information.

of the research project.	
If personal information is retained, you must make sure it remains confidential.	7.2 If you do need to retain the personal information, you must assess whether: 7.2.1 The records can be de-identified; and/or whether 7.2.2 you have to keep all the personal information. 7.3 You must ensure that the personal information which you retain remains confidential, secure and is only used for the purposes for which it was collected.
8 INFORMATION BREACH PROCEDURE	
In the event of an information breach you must notify us immediately.	8.1 If there are reasonable grounds to believe that the personal information in your possession or under your control has been accessed by any unauthorised person or has been disclosed, you must notify us immediately. 8.2 We will notify the research subjects in order to enable them to take measures to contain the impact of the breach.
This is the procedure you must follow.	8.3 You must follow the following procedure: 8.3.1 Contact the Division for Institutional Research and Planning at 021 808 9385 and permission@sun.ac.za; 8.3.2 you will then be required to complete the information breach report form which is attached as Annexure A. 8.4 You are required to inform us of a information breach within 24 hours. Ensure that you have access to the required information.
9 MONITORING	
You may be audited.	9.1 We reserve the right to audit your research practices to assess whether you are complying with this agreement. 9.2 You are required to give your full co-operation during the auditing process. 9.3 We may also request to review: 9.3.1 Forms (or other information gathering methods) and notifications to research subjects, as referred to in clause 3; 9.3.2 non-disclosure agreements with third parties with whom the personal information is being shared, as referred to in clause 5.4;

	9.3.3 agreements with foreign companies or institutes with whom the personal information is being shared, as referred to in clause 6.5.
10 CHANGES TO RESEARCH	
You need to notify us if any aspect of your collection or use of personal information changes.	10.1 You must notify us in writing if any aspect of your collection or use of personal information changes (e.g. such as your research methodology, recruitment strategy or the purpose for which you use the research). 10.2 We may review and require amendments to the proposed changes to ensure compliance with this agreement. 10.3 The notification must be sent to permission@sun.ac.za.
11 CONSEQUENCES OF BREACH	
What are the consequences of breaching this agreement?	11.1 If you do not comply with this agreement, we may take disciplinary action or report such a breach to your home institute. 11.2 You may be found guilty of research misconduct and may be censured in accordance with Stellenbosch University or your home institute's disciplinary code.
You may have to compensate us in the event of any legal action.	11.3 Non-compliance with this agreement could also lead to claims against Stellenbosch University in terms of POPI and/or other laws. 11.4 Unless you are employed by or studying at Stellenbosch University, you indemnify Stellenbosch University against any claims (including all legal fees) from research subjects or any regulatory authority which are the result of your research project. You may also be held liable for the harm to our reputation should there be an information breach as a result of your non-compliance with this agreement.
12 CONTACT US	
Please contact us if you have any questions.	Should you have any questions relating to this agreement you should contact permission@sun.ac.za.

Annexure 'A'

Instruction:

Please send this Notice to permission@sun.ac.za. If you have any difficulty completing the Notice, please contact the Division for Institutional Research and Planning at 021 808 9385. You must confirm that the Notice was received.

NOTIFICATION OF INFORMATION BREACH

Name of Researcher: _____

Name of Research Project: _____

Service Desk ID: _____

A security breach happens when you know (or you **reasonably believe)** that there has been:

(a) loss of Personal Information ("PI")
(b) damage to PI
(c) unauthorised destruction of PI
(d) unauthorised access to PI
(e) unauthorised processing of PI

Date and time of security breach:	
Brief description of the security breach (what was lost and how). Please identify the equipment, software and/or physical premises and whether it is by hacking, lost device, public disclosure (email), theft or other means:	
Name of the person/s responsible for the security breach (if known):	
Is the security breach ongoing?	
Describe the steps taken to contain the security breach:	
What steps are being taken to investigate the cause of breach?	